# CENTENNIAL HISTORY OF THE FREDONIA BAPTIST CHURCH

*FREDONIA, NEW YORK, ORGANIZED OCTOBER 20, 1808 (1908?)*

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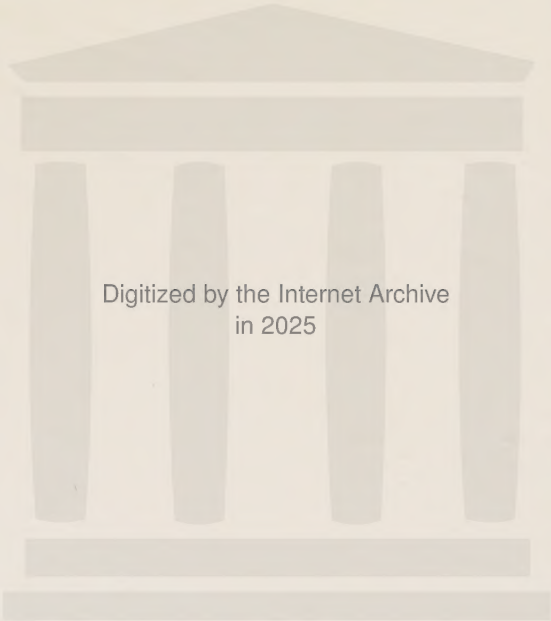
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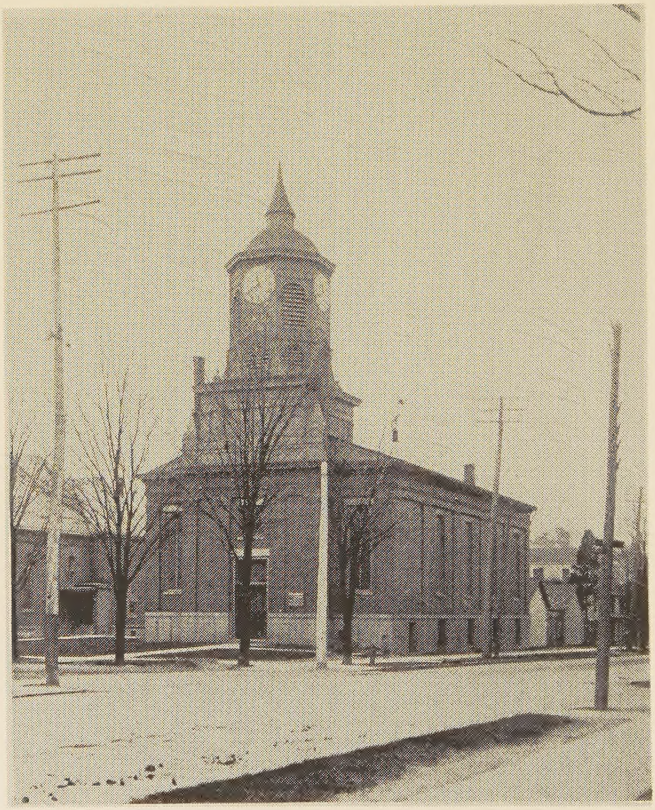


FREDONIA BAPTIST CHURCH

1808–1908

# Centennial History

of the

# Fredonia Baptist Church

Fredonia, New York

(Organized October 20, 1808)



The Matthews-Northrup Works
Buffalo, N. Y.

# INTRODUCTION

IN the preparation of the Centennial History of the Fredonia Baptist Church, the underlying and it is believed the controlling purpose of the compiler has been to be accurate, sympathetic, and in a proper and reverent sense, dignified.

As to accuracy, preference has been given to the printed records. Access has been had to the thirty-two minutes of the Erie Association; to the forty-one minutes of the Harmony Association (kindness of Rev. A. D. Bush); to the twenty-eight minutes of the present Chautauqua Association. Of the minutes of the first (or old) Chautauqua Association, 1823-1847, have had all except two years, 1844 and 1846.

On the point of a sympathetic appreciation of the work, if a greater relative amount of space has been given the period 1808-1823, it is because it was felt that the time had fully come to give for that early pioneer period a fuller statement than had heretofore been made. The only regret is, that instead of a few chapters, an entire volume could not have been given to the story of devotion, fidelity, and self sacrifice of the nine constituent mem-

bers. The first pastor and officers who in the wilderness, laid the foundations and kept the ordinances of our noble Church — the first Baptist Church in all Northern Chautauqua.

On the point of a reverent and dignified treatment of the subject, the sketches of the several pastors and individual members are the work of almost as many hands, as are the number of historic sketches given. We believe them to be worthy to be regarded as the careful, painstaking result of, in most cases, an intimate acquaintance — a conscientious and loving appreciation.

As to certain controverted questions, it has not been thought best at this distance, to give any full discussion, much less, any attempted settlement on topics in regard to which, at the time (three-quarters of a century ago), good men differed, but differed as Christian brethren.

For the kindly sympathy of many of our citizens, both in Fredonia and elsewhere; for the many instances of material aid in the selection of suitable material, and especially for the generous and noble gift, which greatly relieved the church of a financial burden, sincere thanks and a grateful acknowledgment is hereby rendered.

S. S. Crissey.

# PARTIAL LIST OF SUBJECTS

1. Holland Purchase and Early Missions.
2. Biographical Sketch of Judge Zattu Cushing and Mrs. Sophia Williams, two constituent members, and sketch of Ebenezer Webster, deacon.
3. Biographical and professional sketch of each pastor from 1811 to 1908.
4. Complete lists of all officers — Church clerks, deacons, Sunday School superintendents, and personal notice of some prominent members.
5. Meetings of all Baptist Associations ever held in the county. Place, date, and name of moderator.
6. Date of organization and name of first pastor, of each Baptist Church in the county.
7. Fredonia Baptist Sunday School work from 1848. Details by years from 1860
8. Home and Foreign Missionary work of the church. Sketch of Cyrus A. Chilcott — missionary baptised at Fredonia and educated in our schools.
9. Young People's Society of Christian Endeavor. Officers from organization in 1889.
10. Fredonia Baptist Church and temperance work. Sketch of memorable crusade.
11. Obituary record past fifty years and earlier

# HISTORY FREDONIA BAPTIST CHURCH

## THE HOLLAND PURCHASE AND EARLY MISSIONARY WORK

THE original charter of Massachusetts gave to that commonwealth a title to all the land between its north and south boundaries west, with a subsequent charter granted New York, at a conference December 16, 1786. It was agreed upon that Massachusetts should have the pre-emption right to a tract of 6,000,000 acres west of a line on the meridian of Washington, passing through Seneca Lake and Geneva to Sodus Bay on Lake Ontario. In 1787 Massachusetts sold this tract of land, 6,000,000 acres, to Oliver Phelps and Nathaniel Graham for $1,000,000.

Two-thirds of this purchase was abandoned by Phelps and Graham, and reverted to Massachusetts.

Subsequently this was sold to Robert Morris and excepting a strip on the eastern border, was by him transferred to the " Holland Purchase." This comprised all lands west of a line running north and south through the State, near the eastern border of Orleans County.

In 1800 Rev. Elkanah Holmes was sent to the Tuscarora and Seneca Indians in Western New York by the Missionary Society of New York.

Mr. Holmes was a Baptist minister of great zeal and tactful in his methods. He lived among the Indians several years.

In September, 1806, Elder Roswell Burrows of the Mystic Church, Connecticut, was sent by the Groten Union Conference on a missionary tour to "The Northwestern Frontier" Reaching Batavia he was entertained by Deacon Rice, whose wife was a sister of Rev. John Leland. At Buffalo — "Inquiring for Baptists, he learned that there were none in the village, nor anyone who made a profession of religion." He preached to a large assembly in Crowe's tavern. From Buffalo he passed on to Eighteen-Mile Creek where he found about sixty families within a circuit of ten miles. There had never been a sermon preached nor religious meeting held in the place.

Here he found six or eight professors and united them by covenant for worship and watchcare.

His next place for labor was Canadaway Creek, now Fredonia. This had been but recently settled. He was cordially welcomed

and on Sunday, the day after his arrival, preached to a deeply interested assembly, some of whom came six or eight miles on ox-carts. Before he returned he visited Elder Holmes and reported the Mission with the Tuscaroras as a success.

In the fall of 1809 Elder Hezekiah Eastman made a tour of " The Holland Purchase." He got lost in the " Nine-Mile Woods " and after considerable suffering at last came to a house. " On the next day came to the lake (Erie) and with great difficulty passed around the point. The wind and waves were so high, and I got so wet and cold, and I thought I must perish, but after riding eight miles in this condition I came to a house, got some refreshments and then rode to Canadaway (Fredonia) and met Elders Butler and Handy."

On the tenth of October Elders Eastman, Roots, Butler, and Handy met as a council with a church (West Ellery) on Chautauqua Lake. This church presented Brother Jones as a candidate for ordination.

After due examination the council agreed to set him apart to the work of the ministry and he was ordained.

No reference to the early missionary work in this part of the Holland Purchase should omit one missionary of whom we give a pen picture, drawn by one who had often heard him preach.

From 1810 to 1820, or later, Rev. John Spencer, a Congregationalist, was the pioneer minister. Priest Spencer, as he was called, entered all parts of the county where could be assembled three or more families, and preached nearly every evening. He was at that time probably over fifty years old, of middle stature, silver-gray locks, well trimmed, black eyes, prominent nose, and well formed features. His dress was ancient — knee and shoe buckles, short breeches and long stockings — a dress which at that period attracted attention, as it had nearly passed out of date. Independence in thought, word, and deed, was characteristic. He was remarkable for the sharp twinkle of the eye, which always preceded some witty reproof. His sermons were short, practical, correct, and impressive. His manner of delivery was singular — commencing short sentences, he would speak the first words slowly and very distinctly, and hasten the close, accenting strongly the last words. Especially was this the case in his prayers. Children noticed the set formula with which he closed every petition. His toils over, the rough ways of a new country ended only with his heavenly summons he soon finished his course, and his earthly remains quietly repose near the roadside in the town of Sheridan.

The Holland Purchase Baptist Conference

was organized in 1810. The first minutes were published in 1812. In 1817 the name was changed to the Holland Purchase Baptist Association. From 1810-1820 much missionary labor in this county was done by Elder Handy and also by Judge Cushing, who had been licensed to preach.

Mr. Hollis Thompson in the history of the Stockton Church (1876) says:

" These meetings thus early established were regularly maintained, Samuel Crissey taking an active part, and often taking texts of Scripture, though he would not call it preaching. Deacon Sylvester Higby of Ellery and Judge Cushing of Fredonia visited them and preached greatly to the acceptance and edification of all, for there were judges and deacons that preached in those days."

On the 19th of January, 1817, there were the first baptisms, the candidates being Hezekiah Vial, Horace Thompson, Patty Thompson, Elder Joy Handy administering the ordinance. On March 12th the church in Stockton was recognized, the Pomfret delegates being Elder Joy Handy, Thomas Bull, Eliphalet Burnham, and Ebenezer Webster.

FREDONIA BAPTIST CHURCH PARSONAGE

## 1808-1819

IN the year 1808 all of what is now Chautauqua County was divided into two towns, Pomfret and Chautauqua.

The year 1808 was a notable one in its record of important events. In that year the Central Park of Fredonia, the gift of Hezekiah Barker, was cleared of stumps and debris and made ready to become a thing of beauty and joy for the peoples of coming generations. In that year two Baptist churches, one in Chautauqua and one in Pomfret, were organized. With the single exception of the Presbyterian church of Westfield, they were the first churches of any denomination in the county.

On the 20th day of October, 1808, nine persons were by a council duly called recognized as the Pomfret Baptist Church. Their names were Zattu Cushing, Rachel Cushing, Eliphalet Burnham, Rhoda Burnham, William Gould, John Van Tassel, Benjamin Barrett, Sophia Williams, and Silence Barton.

The council met in a barn. They met there for the reason that a barn was then the best, most commodious room.

Frame dwellings, church edifices with spires

pointing heavenward, cushioned pews, organ music, were things yet to be. Indeed, it was some years before the village, nestled on either side of the Canadaway, was to be christened Fredonia.

In both a material and a spiritual sense, the year 1808 became historic. That year our East and West Park, now surrounded by churches, hotels, library, and stores, was cleared of trees and stumps.

That year the first religious organization in the town was to have its birth. Surely it is fitting that the church and the park, thus united in their birthday, shall remain inseparable, the one as a spot of physical beauty, the other a place of worship of the Most High, a guiding star to wanderers seeking the celestial city.

Two years later, 1810, the first Presbyterian Church was organized. Religious meetings had been held for nearly three years before the formal organization of the church.

In November, 1805, is this record:

"A number of Baptist brethren having removed to this wilderness, where we have no knowledge that there was ever a religious assemblage before, whose number was small, consisting of five brethren and four sisters, thought proper to meet on Sunday to recommend the cause of Christ and confirm each other in the faith." The next entries are:

"1806, the Lord blessing their labors, one more was added to the church."

"March 14, 1807. The members agreed to meet every last Saturday in each month to renew the covenant."

"October 12, 1808. At a meeting at Brother Zattu Cushing's the brethren agreed to send for a council to see if they could fellowship us as a church in sister relations. Accordingly, a letter was sent to Elder Joel Butler, Elder Hezekiah Eastman, and Elder Joy Handy."

A volume would be none too much to give the life history of this little band of nine disciples of the Master; truly, there were giants in those days. Mr. O. W. Johnson gives the following:

"I cannot in this connection omit several incidents of Mrs. Sophia Williams, whom I have before mentioned as one of the first members of the Baptist church. She will illustrate the character of the women of that day. During the year 1813 her husband carried the mail weekly between Erie and Buffalo. He arrived with it from Erie, sick and unable to sit upon his horse. She gathered hemlock boughs and gave him a sweat, then took the mail and set out on horseback with it for Buffalo."

It was in breaking up in the spring, when all the streams were swollen by the freshet far beyond their natural limits. She plunged her

horse into the angry flood, swam it across the Cattaraugus, the Eighteen-Mile and the Buffalo creek, holding the mail above the water, and delivered it at Buffalo in time. She passed through the territory of two tribes of Indians suspected of hostility. Wild beasts still hovered around the path she traveled. A few years later a daughter of hers, who had married a Doctor Whaley and had emigrated to Southern Indiana, wrote home that she and her husband and children were all sick; that there was no chance for them there but death. This brave woman took a span of horses and a lumber wagon, and set out alone to rescue them. Her journey was hundreds of miles through an almost unbroken wilderness. Sometimes she found a house at night, sometimes she slept in the wilderness with no shelter but the heavens, with no protector but the God who always watched over his saints. She crossed rivers where the horses had to swim and draw the wagon after them, but she returned safely with her idols. When the names of the heroines of history are collected and assigned their places, high on the roll justice with a pencil of light, will write the name of Sophia Williams, the Chautauqua heroine.

ELDER JOY HANDY

The church was greatly blessed in the labors

— 1811-1822 — of the first pastor, Elder Joy Handy.

While the official records are few, and there is no portrait in existence, enough appears to enable us to frame a picture of the most happy and long-continued relation between pastor and people.

On the one side we see the faithful, untiring, loving service of the man of God — on the other side a hearty, loving appreciation by the people of his charge. As moderator at the Associational meetings, as corresponding secretary, as preacher and pastor, it is always—"Our beloved Elder Handy." As indicating the regard in which he was held by the entire community, Rev. C. Burgess (Presbyterian) in a paper relating to the early religious history of the times, quotes this remark as having been made:— " It does one good to see Elder Joy Handy walk the streets of Fredonia."

Two of his sons became Baptist ministers — Rev. Jairus Handy and Rev. Alfred Handy. A granddaughter, Mrs. Harriet Daniel is now a worthy member of this church.

Meetings of the Holland Purchase Association were held: 1815, at Hamburg; 1816, at Middlebury; 1817, at Hanover; 1818, at Eden; 1819, at Hamburg.

The meeting of 1817 at Hanover was the first association ever held in what is now Chau-

tauqua County. The delegates from Pomfret were Joy Handy, pastor; Ebenezer Webster, and Martin Eastwood.

Hanover delegates were Samuel S. Burdick, Joseph Lull, Christopher McManus. Delegates from Chautauqua were John Putnam, Sylvester Higbie, Henry Walker.

Joy Handy was chosen moderator and William Pattison, clerk.

Omitting the statistical table, we give in full the minutes. Capital letters are as in the original.

MINUTES.

HANOVER, WEDNESDAY, AUGUST 27, 1817.

At 10 o'clock, A. M., the Holland Purchase Baptist Conference met agreeably to appointment: and

1. The Meeting was opened by prayer, by Elder Ebenezer Smith.

2. Made choice of a Moderator and Clerk.

3. Letters from the several Churches were called for, and the following List taken, in which Ordained Ministers' names are in Italic, and Churches not represented are marked thus †

4. Came forward from the Ontario Association — Elder Jeremiah Irons, and Elder Elnathan Finch — Letters from the Ontario Association, brought forward and read with the minutes. From Cayuga, Deacon James Stancliff, with minutes and letter, the letter being read, the Brethren from the aforesaid Associations, together, with the aged Elder Ebenezer Smith, late from Massachusetts, and Brother Jesse Brown, from Ontario, were invited to a seat with us.

After a few moments intermission, we were solemnly addressed by Elder Jeremiah Irons, from I. Thessalonians, v. 12 and 13.

5. Appointed Messengers to Corresponding Associations.—To the Ontario, Elder Titus Gillet, and Brother John Grover.

6. To the Cayuga Association, Elder Elias Harmon, and Brother John Grover.

7. We cordially acknowledge the reception of the minutes of the Madison Association, and wish to open a correspondence with them as soon as may be convenient.

8. Having received a friendly letter from, and the minutes of, the Beaver Association, in the state of Ohio, and finding it inconvenient to send Messengers to them at present—Voted that our moderator send them a friendly epistolary reply, accompanying the minutes of our Association.

9. Appointed our next Annual Meeting to be holden with the first church of Eden, in the county of Niagara, at a Schoolhouse, near Esquire Stannard's on the 2d Wednesday of June next, at 10 o'clock, A. M.

10. Adjourned till to-morrow morning at 8 o'clock.

11. Thursday morning, 8 o'clock, met according to adjournment opened by singing and prayer.

12. Elder Andrew Sherburn, a missionary from the District of Maine, being present, was invited to a seat with us.

13. Voted that our Conference in future be known by the name of the "Holland Purchase Baptist Association."

14. Voted that Elder Joy Handy be appointed to superintend the printing of our minutes the present year.

15. Voted to adopt the Confession of Faith and Platform of the Ontario Association as ours, and that it be printed with our minutes.

16. Voted, to accept of the Circular and Corresponding Letter, which was presented and read.

17. Appointed Brother William Pattison, to write the Circular and Corresponding Letter, for the next year.

18. The object of Foreign Missions was brought to view, and the following sums were contributed:

| | |
|---|---|
| 1 Church in Sheldon, . . . . . | $2.00 |
| Attica, . . . . . | 1.00 |

| | |
|---|---|
| Hanover, Church and Society . . . | $4.00 |
| 2 Middlebury, . . . . . | 3.06 |
| Hamburgh, . . . . . | 2.87½ |
| Willink, . . . . . | 2.00 |
| Pomfret, . . . . . | 3.62½ |
| Isaac Hall, . . . . . | .25 |
| Elder E. Smith, . . . . . | .25 |
| | $19.06 |

18. Delivered the monies contributed into the hands of our beloved Brother Elder Joy Handy, to be forwarded by him to the suitable Board of Reception.

19. Dismissed about 12 o'clock a short time, when we again returned to the duties before us.

After singing and addressing the Throne of Grace, we were pleasingly entertained with a solemn and animating Discourse, on the great points of Christian Duties, from I. Cor. xvi, ch. 13, 14 ver. by our aged and venerable Father, Elder Ebenezer Smith, which was followed by a soul-strengthening and comforting discourse by Elder Andrew Sherburn, a Missionary from the Massachusetts Baptist Missionary Society, from Heb. 11. ch. 1. ver.

Closed by Exhortation Prayer and Praise.

On the last page of the Minutes for 1819 is the following:

JOHN A. LAZELL,

Has just published and for sale, at his Book Store and Bindery, center of the village, Buffalo, a

SERMON,

Preached at the Lal Bazar Chapel, Calcutta, on Lord's Day, September 27, 1812, previous to the administration of the ordinance of Baptism. With many quotations from Paedobaptist authors.

By Adoniram Judson, A. M. To which is added,

A LETTER,

Addressed to the Rev. Enoch Pond, of Ward, Mass. on the Insinuations and Charges contained in his Reply to Mr. Judson's Sermon on Baptism.— By the Rev. Samuel Nott, Jr., late Missionary to India.

July 16, 1819.

HON. Z. CUSHING

Under date of November 9, 1813 is this record — "At a meeting at brother John Van Tassell's, Elder Handy, moderator — 1st, voted that brother Zattu Cushing serve the church as deacon." At a church meeting March 5th, 1816, Ebenezer Webster was elected a deacon, and Aug. 3, 1816 Judge Cushing was licensed to preach, which he did at Canadaway or Fredonia, also at Bull's Mills now Laona and in other neighborhoods.

In December 1816 Elijah Devine was elected deacon, and April 14, 1821 Nathaniel Crosby was elected deacon.

### ZATTU CUSHING

Judge Zattu Cushing was born at Plymouth Rock, Massachusetts, in 1770, and was one of thirteen children born to Nathaniel and Lydia Cushing. He received but a meager education, the schools of that day being primitive and their course of study limited in extent, but his natural industry, energy, self-reliance, and integrity were of more value to him than schools. At an early age he was apprenticed to a ship carpenter, and when he mastered that trade, he followed it for some time at Boston. The work, however, was not congenial to his nature and he decided to exchange it for a farmer's life and for the purpose moved to Balston, Saratoga County, where he married Rachel Buckingham and then removed to Paris, Oneida County, and took up a tract of land in the forest, from which he made a farm. In 1799 he was employed to go to Presque Isle, adjacent to Erie, Pennsylvania, for the purpose of superintending the construction of a

ship. When it was completed it was christened the " Good Intent," and was the first vessel of noteworthy size built on Lake Erie. She was lost with all on board in 1805. In returning from the scene of his labors, one of his horses strayed, and while attempting to secure it, night came upon him and he passed the night upon the lands where twenty years later he built him a home. Having had excellent opportunities for examining the lands of that locality, he determined to locate there, and in February, 1805, he moved his family to the site where now stands the town of Fredonia. Two yoke of oxen, each drawing a sled, were the conveyances used and it took three weeks to perform the journey that may now be made in twice as many hours. At the time Mr. Cushing had eight children: Walter, Lydia, married Dr. Squire White; Milton B. Zattu, Catharine, married Philo H. Stevens; Lucinda, the widow of William Barker; Alonzo, and Rachel, who married Mr. Tupper.

Zattu Cushing was eminently a pious man, a Baptist of unswerving devotion, and his first thought upon reaching here was to establish a church. In 1811, when the organization of the county was completed, Mr. Cushing was appointed the first judge and he wore the ermine until 1822. At the battle of Buffalo he served as a private and was highly indignant,

feeling that with a competent commander, the result might have been different. On the fourth of July, 1812, a celebration was held at Judge Cushing's farm, he himself being the orator. Ere long the report of a cannon and the rattle of musketry showed the presence of an enemy at the mouth of the creek. Jumping from his high rough rostrum, the speaker was the first at the scene of action ready for defense. In August, 1816, a great sorrow fell upon his household, the mother of his children, who had been the light of his home and shared his trials, his joys, his sorrows, and his hopes, was called away. Never before in the history of the village had so large and sorrowing a funeral been known. In 1817 he married Eunice Elderkin, a native of the town of Burlington, Otsego County. In 1826, just after the Erie Canal was opened for navigation, in company with Joseph Sprague, Mr. Cushing built a canal boat. It was built on the flats at the foot of Fort Hill, and was named the "Fredonia Enterprise." To draw the boat to the water required one hundred yoke of oxen, and after it was launched, they loaded it with wheat, and the steamer "Lake Superior" towed it to Buffalo. In 1823 he was foremost in establishing the Fredonia academy and until his death, was one of its most liberal supporters. January 13, 1839, after a long experi-

ence of physical suffering which he patiently endured, Judge Zattu Cushing passed peacefully away.

When the battle of life was over, his peaceful triumph commenced. At the next term of court, upon the motion of Judge Wallace, the bar of this county procured his portrait to be suspended in the courthouse above the bench where judges sit. Guarded with tender care, it still remains there and will for ages to come, as a proper memorial of as pure a man and upright a judge as ever dispensed justice in any tribunal. By his second marriage Judge Cushing had four more children. The only daughter, Sarah M. L., died. The oldest boys were living in the west and his daughters by his first wife were happily married and lived near him. The youngest sons, Judson E. Addison C., and Frank, were at home, the pleasure of his declining years. All of them are now passed away.

Zattu Cushing was the grandfather of Alonzo Cushing, who was killed at the battle of Gettysburg, who, although twice wounded, was standing by his gun until the fatal leaden missile struck him down; and of Lieutenant Commander William B. Cushing who by repeated and successful deeds of valor and patriotic devotion, stands breast to breast with Paul Jones and Commodore Perry, and whose name

MRS. SOPHIA WILLIAMS

will stand bright and fresh in the hearts of the American people as long as marble and metal hold their shape and this great Republic remains intact.

### MRS. SOPHIA MORTON WILLIAMS

Of this remarkable woman, one of the constituent members of the Fredonia Baptist church, through the kindness of friends in Buffalo, the following is given:

Sophia Morton was born September 25, 1776. She died April 13, 1854.

The Morton family was distinguished. A brother, Rev. Salmon Morton, "preached in a small log schoolhouse in Madison, N. Y., and was one of the thirteen who afterward founded and secured the charter of Madison University (now Colgate University)."

Another brother was Elisha Morton (Baptist) of Adams, N. Y. Mrs. Samuel Berry (Baptist) was a sister. Rev. Charles Morton was a nephew. Richard Williams was born in East Hartford, Conn., in July, 1773; he died September 20, 1822, and was laid to rest in the Fredonia burying ground (in East Main street), a place he helped to select in 1807, when the first death occurred — his little niece of six years, Hannah Woodcock, daughter of Oliver Woodcock.

Richard Williams and Sophia Morton were

married in Sangerfield township, Oneida County, November 1, 1794.

Richard Williams and family and Oliver Woodcock and family (Mrs. Asenath Williams Woodcock) both came at the same time from Sangerfield to Fredonia, June 1, 1807. Each family had six children.

The annals of pioneer history rarely show so worthy and noble a record as does that of the family of, as a writer puts it, "Our Sophia Williams."

The historic story of her carrying the mail during the sickness of her husband is told on another page.

Of her daughter, Mrs. Eliza Williams Morgan, a note says, "Mrs. Eliza Morgan was 'the babe' carried by her mother, Mrs. Sophia Williams, when she carried the mail from Erie to Buffalo."

Of this daughter and another daughter Mrs. Sophia Williams Harris, the record is that "they were devoted and beloved members of the Washington Street Baptist church in Buffalo for over half a century."

Thus the grown-up daughters of this sainted wife and mother, moving with their husbands (one a deacon) to another field, helped make it possible for Dr. John Gordon, in an address, January, 1886, to say — "Six churches have been planted by the membership of the old (Washington Street) church."

Ebenezer Webster was born March 16, 1767. He died April 20, 1863. He was buried in Webster Street Cemetery. His early home was in Connecticut, where he was married to Roxy Ann Benjamin, sister of David Benjamin. He was chosen Deacon of the Baptist church, August 3, 1816. Ebenezer Webster and Martin Eastwood were the two lay delegates to the " Holland Purchase Baptist Conference " held at Hanover, August 27-28, 1817. The original deed of the land on which the present house of worship stands, was given by Stephen Savage to Zattu Cushing, Ebenezer Webster and Nathaniel Crosby, as trustees.

The descendants of Ebenezer Webster include a large number of prominent families and business men of Fredonia and vicinity.

The following biographical sketch by Albert N. Colburn.

Ebenezer Webster who was living in New Hartford, Conn., in 1790, came here prior to the War of 1812, with his brothers, Joseph, Horace and Eli and David Benjamin. Another brother, Ezekiel started with them but died on the road with small pox. Ebenezer Webster was a shoemaker and carried on a shop, located on Main Street, in the Village of Fredonia, on lands now owned by Anna Jones, part way up the

West Hill, and when the principal settlement was on the west side of Canadaway Creek. He, with his brothers, took up lands on Webster street. His farm was the one now owned by J. Erskine Webster. Joseph located on the L. Slade Barber place; Horace on the Fox place, latterly known as the Sage farm; Eli on the Champlin Barber place.

Ebenezer had the following children: Nancy, Benjamin Barlow's mother; Electa, who was born September 16, 1799, at Farmington, Conn., and married James Norton, and died February 16, 1862, grandmother of Albert N. Colburn; Russell, grandfather of Will Webster; Amelia, unmarried; Emily, who married Edward Howard, Frank W. Howard's mother; Esther, who married Rev. Allison, a Baptist minister, located in Hanover; Benjamin,—J. Erskine Webster's father, and Fidelia, who married Timothy Newton, and died at Nauvoo, Ill."

The above was copied from the Family Bible and does not show the exact time of their arrival here, but Ebenezer took the place of his younger brother, Horace, when called upon to defend the frontier in the War of 1812, and the fight at Buffalo, between the British and Indians and our forces.

Apropos of this affair, is the well authenticated " potato incident." The soldiers, who in

1812, were called from this section to the defense of Buffalo (then only a small village) had no commissary stores, except such as they carried with them or were able to forage by the way. When Buffalo was burned and the American forces had to fall back, Ebenezer Webster found himself with a knapsack full of potatoes. Being rather a small man, he found his load of this valuable food product a decided hindrance to his efforts to keep pace with his valiant, but just then, hastily fleeing neighbors. Calling a comrade to his aid, he ordered him to rip open the knapsack, which was done and the potatoes were prudently abandoned to the enemy.

James Norton, who married Electa Webster, was a carpenter and joiner by trade and assisted in building the first Baptist church building, built in 1823-1824, also the present Colburn Bros. grist mill built in 1827-1828. He also built the first barn in Buffalo after Buffalo village was destroyed by fire in the War of 1812.

Ebenezer Webster's father was a Revolutionary soldier, and the son, Ebenezer with his brother, crossed the mountains on foot, to carry some commissary supplies to their father there in winter quarters.

# IN PIONEER DAYS

## WHAT PERRY'S VICTORY (1813) MEANT TO A FREDONIA HOME

*(Written by Mrs. Sophia Harris, daughter of Mrs. Sophia Williams)*
*(Fredonia Censor)*

IN the spring of 1807, my father changed his farm for land on the Holland Purchase, then thought to be the farthest place mortals could ever go. The man father exchanged lands with, had been out and selected his land in Chautauqua County, (now Fredonia) and had cleared a few acres, and got part of it into wheat, and part into corn and potatoes. "Father started to move June 1, 1807." My uncle, Oliver Woodcock, also came.

The ox teams and our goods and stock were in charge of my two eldest brothers, and Uncle Oliver Woodcock and his two sons. My Aunt W. and her four little children rode with father's family in their carriage, father driving the horses. We reached Buffalo and waited some days for the ox-teams.

At that time there was a vessel that ran from Buffalo to the mouth of Canadaway Creek, and the goods were sent by water, as it was almost impossible to get through from Buffalo to Fredonia. We were nearly a week getting through. (We stayed all night at Hezekiah Barker's who then kept the tavern there.)

My father was a benevolent, persevering man, and he soon saw there was much to be done, before the new settlers could have even the most common comforts of life. First, they must have bread, and to have it, a mill must be built. My father and Hezekiah Barker joined to build the mill and selected a site where the bridge now crosses the creek, in your beautiful village, and what few men and boys there were, turned out to build the dam. My father, Richard Williams, then lived two miles down the creek, from where they decided to build the mill.

When the road was laid out through the village, my father built a house and moved into it, and commenced keeping a public house, on the West side of the creek, as Mr. Barker kept on the East side.

My father carried the mail from Buffalo to Erie, before and during the War. My oldest brother used to carry it on horseback. He enlisted in Buffalo as a recruiting officer, and a number of young men went with him. He went with Commodore Perry to battle, and never returned. He was killed on the ship "Lawrence" and his mangled body found a grave in Lake Erie. Till then, my father stood the hardships and privations of a new country, bravely. Possessed of a noble nature, he was ready to help the stranger, the poor

and afflicted, and none sought his aid in vain. But, my poor brother's death broke his spirits and crushed life's prospects. He never recovered from the shock of the irreparable loss. He lived on, but an altered man.

After the war of 1812 was over, my father exchanged his farm in Fredonia, for a farm in Portland — 9 miles from the village (Part of it was owned in 1873, by Lincoln Fay). There he remained till Sept. 20th, 1822, when death released him from his life's labors, and his lifeless clay was laid to rest in Fredonia burying ground (on East Main St.), a place he helped to select in 1807, when the first death occurred.

Another sad scene is engraven on memory's page. It was the day my brother brought the news of Perry's battle and victory. We knew there had been a battle, for we heard the report of the cannon; although so far away and every man and woman was all anxiety as to the result. Mother had been very busy all day with her work — she seemed to be in such a hurry. My aunt said to her " What makes you hurry so? You don't stop a moment." Mother answered, " I want to get through before the mail comes, for it may be, I can't work then." She seemed to have a presentiment of my brother's death.

Towards evening most of the neighboring

men had collected on father's platform, to be in time for the news. Soon my brother was seen coming, and the news was spread. "The mail is coming" was enough. Mother ran to the door, as he rode up, and said, "Elijah, is Abner killed or wounded?" "He is not wounded, mother," was the reply, and he handed her a letter from Commodore Perry, telling of his bravery in fighting, after he was wounded; till finally he was cut in two by a cannon ball. The scene that followed, I cannot attempt to describe. It was a house of mourning and rejoicing. My father and mother, hand in hand, walked through the house; out the back door; through the garden into his peach orchard, and sat down on a log. There they gave vent to their pent-up grief. I followed them and stood by my mother, and such a prayer as she prayed to her God, that he would give them strength to bear up under that crushing blow, I never heard before. How many times that peach orchard, my father and mother sitting on that log, and her prayers, have come up before me, with all the clearness of yesterday. I feel that I cannot do justice to her memory, for when I look back, all through her life, she was always the same persevering woman — always doing good; visiting the sick; helping the needy, and giving of her substance to the poor and needy,

wherever she found them. How many times, have I known her to get her work done, and then go to take care of some sick one through the night, and come home in the morning to get breakfast. I have known her, when father was sick, to go with the mail from Fredonia to Buffalo and back home, riding on one horse and carrying the mail on another, and swimming her horses through Cattaraugus and Eighteen-Mile Creeks. I heard her tell of, once, when she got to Buffalo Creek, it was almost dark, and the water was high, and she did not know what to do. She saw some Indians in a canoe, and calling to them, they carried her over, and she made her horses swim, holding on to their bridles.

I need not say more for most of her life was spent in Fredonia and vicinity and she was known to most of the early inhabitants. She was a good mother; a conscientious, pious Christian, and her end was peace.

She died April 13th, 1854 and was laid by the side of my father, in Fredonia's "old burying ground."

# THE FIRST DEATH AND FUNERAL IN FREDONIA: FIRST SCHOOL: FIRST FOURTH OF JULY CELEBRATION

*From Fredonia Censor, June 25th, 1873.*

*From Mrs. Orsula H. Ashley of Sacramento, Mo. in 1873, a niece of Mrs. Richard Williams.*

MRS. URSULA ASHLEY joined the Baptist Church in Fredonia; Rev. Joy Handy, pastor, Thomas Ball, clerk. She was then 17. She moved to Ohio in 1816. Her letter, dated June 1873 says:—

"My mother, Asenath Williams, was married in Whitestown to my father, Oliver Woodcock. They remained on a farm in Sangerfield till they had six children, then started for the Holland Purchase, then called "The great Eldorado of the West." (My father exchanged his cart and oxen for 700 acres of land in the Wilderness). It was said, there were only six families in Pomfret Township (then comprising our 2d. Assembly District) when they arrived in 1806."

Richard Williams and family; Oliver Woodcock and family and James Morgan and family, were all related and all came together to Chautauqua County. When they stopped in Buffalo in 1806, they could stand on one spot, and count every house in that village. Were four days from Buffalo to Fredonia. After the oxen were rested, Mr. Woodcock was dele-

gated to go to LeBoeuf, sixty miles distant, in Pennsylvania, to buy grain and get it ground.

Our house was built of logs; one door of plank, hewed out with a broad-axe; no window, low roof; stone fire-place, hemlock bark roof, and the floor of hemlock bark — the whole only 18 feet square. It was chinked on the outside with clay, and the family of eight, considered themselves quite snug that winter.

In the Fall of 1806, Father joined Hezekiah Barker in building a grist mill.

### THE FIRST DEATH AND FUNERAL IN FREDONIA

In Oct. sister Hannah, six years old, was killed. The children were out for nuts, where a man was clearing, and a tree fell on little Hannah, crushing her head. The horror of that day, nearly killed poor mother (Mrs. Oliver Woodcock.) The hands at the mill, made a coffin and painted it black with pulverized charcoal, mixed with grease. They carried the little one, through dense woods to our present burying ground, where she was laid to rest under a large hemlock tree.

### THE FIRST SCHOOL IN FREDONIA

The neighbors requested Mrs. Woodcock to teach the children that Winter, and she did so. It was the first school in Pomfret, and had 16 children.

The spring of 1807, Mr. Woodcock went to Batavia Land Office and entered 100 acres, a mile and a half west of Fredonia, and built a log house on it (20 x 24) with a good floor and window and stone chimney, and second story reached by a ladder. (Mr. Woodcock and his son, cleared three acres that Winter, and had land ready for wheat the following Fall.)

### THE FIRST FOURTH OF JULY IN FREDONIA

The country settled so fast, that in 1809, they made a raise to celebrate the 4th. of July. Oliver Woodcock and Hezekiah Barker provided for the dinner in a long bower, so that all who could attend, (less than 200) could sit at table. A stage was erected, on which were 13 ladies, dressed in white, with blue sashes; the clergy; orator; all the revolutionary veterans, and the music, which was a fife and drum. The bill of fare was beef, baked in stone ovens; light bread; pumpkin pies; loaf cake sweetened with maple sugar, early peas, potatoes, and stewed gooseberries. (The seasons were earlier then.)

(As Wm. Risley has recorded; no cellars were needed — only four inches of earth over vegetables, to prevent freezing, and two crops could be grown and ripened on the same land in one season.)

The matrons had their pewter plates scoured

as bright as silver, and sent in to set the table with. That was the best that could be done in those days, and I defy the globe to produce a happier set than we were, scattered around in Chautauqua county.

(Solomon Chadwick was the only resident of Dunkirk, then. Most of the goods that came, being landed at the mouth of the creek, in charge of Mr. Barney Cole.")

THE FIRST WOODEN CHURCH. 1823

## 1820 — 1829

Pastors — 1820-21, Elder Joy Handy.

1822-1829 — Elisha Tucker D. D. Clerk — Name not in minutes.

Meetings of Association.

1820 — Second church in Hanover.

1821 —

1822 — Eden ; 1823 — Laona ; 1824 Fredonia ; 1825 — North East, Pa;

1826 — Stockton ; 1827 — Forestville;

1828 — Fredonia ; 1829 — Forestville.

List of delegates for 1823 — Elisha Tucker, Joy Handy, Pearson Crosby, Zattu Cushing, Nathaniel Crosby, Reuben Buck, Benjamin Randall.

Additional names of delegates at other meetings — Jairus Handy, Charles Morton, Levi Tucker, Rufus Langdon, Loring Crosby, Ebenezer Webster, J. Douglass, David J. Matteson, James Hull, John Z. Saxton. Total membership by years — 1822 — 63 ; 1823 — 102 ; 1824 — 117 ; 1825 — 124 ; 1826 — 123 ; 1827 — 153 ; 1828 — 160 ; 1829 — 169.

FROM 1820 to 1829 was a period of comparatively rapid settlement of the county. In the eight years 1822-29, the church received by baptism 33 — by letter, 63.

In 1828, the association was represented by 23 churches; in 1829, 13 of the churches were not represented.

This division of the churches lasted until 1834, when at the meeting in Ashville 30 churches sent delegates with a total membership of 2167.

Mr. Madison in his history says —

"Aug. 12, 1822, Rev. Elisha Tucker was called to be the second pastor of the First Baptist Church of Pomfret."

July 22, 1823, he was sent by the church to New York, Boston, Salem, Providence etc., to solicit "Material aid" for the finishing of the meeting house — the old frame edifice — The first church built in the county. This was taken down about 1851-52 for the purpose of erecting the present brick church on the same site.

A copy of the original deed of the land on which the first church building stood reads as follows:

"Stephen Savage by John Crane his attorney. To Zattu Cushing, Ebenezer Webster and Nathaniel Crosby Trustees, etc.

Certain piece or parcel of land on the road leading from said village (Fredonia) to Dunkirk, and being the corner opposite the "Academy."

"Beginning at the stake standing in the line of said road, four rods southwesterly of the southwest corner of the old schoolhouse, thence running northwestwardly, on the line of said road, eight rods to a stake: thence, southwestwardly at an angle of ninety degrees with the last mentioned line, fifty-six feet to a stake, thence southeastwardly on a line parallel with

# *Know all men, by these presents,*

That for and in consideration of the sum of Fourteen —— dollars to them in hand paid, the Trustees of the first Baptist Society in the town of Pomfret, county of Chautauque and state of New-York, have bargained and sold, unto Benjamine Wallworth of Fredonia Chautauque Co his heirs and assigns, the ~~use of a~~ certain Slip in the Baptist Meeting-House, in the village of Fredonia, known and distinguished by No. 28 ~~for the term of~~ for his own proper use and benefit.

Given under our hands and seals, at Pomfret, the Seventeen day of April in the year of our Lord one thousand eight hundred and Twenty Six

Martin D. Harmon
John T. Saxton } Trustess.

the first mentioned line, eight rods to a stake standing in the line of the commons: thence, northwestwardly on the line of the commons fifty-six feet to the place of beginning.

" Being the southeast corner of a lot of land of about two acres heretofore conveyed by Joseph Plumb and Deborah his wife to the party of the first part."

The slips in this first meeting house were sold as witness the following:

" Know all men, by these presents. That for and in consideration of the sum of Fourteen dollars to them in hand paid, the Trustees of the First Baptist Society, have bargained and sold, unto Benjamin Walworth of Fredonia, Chautauqua Co., his heirs and assigns, the certain Slip in the Baptist Meeting-House, in the village of Fredonia, known and distinguished by No. 28 for his own proper use and benefit.

Given under our hands and seals, at Pomfret, the Seventeenth day of April in the years of our Lord one thousand eight hundred and Twenty-Six.

MARTIN D. HARMON
JOHN Z. SAXTON } Trustees."

ELISHA TUCKER

Rev. Elisha Tucker D. D., pastor of the Fredonia Baptist Church, 1823 to 1829, was, during this formative period, in the early his-

tory, an influential, and even a commanding figure. He was Moderator at the formation of the first Chautauqua Association. He was also, Moderator for 1825, 1826, and 1827. He was a man of fine personal appearance, pleasing address, and an able preacher. In the early, and sometimes troublous times with the first Baptist churches, the counsels and help of Dr. Tucker, were greatly valued. His next pastorate, after leaving Fredonia, was with the Washington Street Baptist Church in Buffalo, 1831 to 1836.

C. W. Brooks, in the " Century of Missions in the Empire State " says:— " The growth of our resources, both physical and moral, has more than kept pace with the increase of our numbers. Why such growth? It has been very largely due to the character of the first and second generations of our Baptist ministers." Of the ministers of the second generation, he says:—" They included such ministers as Alfred Bennett, Nathaniel Kendrick, Daniel Hascall, John Peck, Caleb Douglass, John Blodgett, Lewis Leonard, Cornelious P. Wycoff, Elon Galusha, John Smitzer, Bartholomew T. Welch, Stephen H. Cone, Oliver C. Comstock and Elisha Tucker."

Rev. Elisha Tucker D. D. died December 29, 1853.

## IN THE OLD (MAIN STREET) CEMETERY

IT lies on a slightly rolling elevation of ground; soil, dry typical main road gravel; overlooking to the South and West, a large part of the Village.

When, by the accidental fall of a tree, a young life of only six years was crushed out, and the settlers, for the first time, were brought to the fact and necessity of a burying ground, little wonder that they made choice here; Nature made this a beautiful spot. Whatever other place in Fredonia may be omitted, let no visitor fail to visit the Old Cemetery.

Reverently let us enter. What names are recorded here? The list includes such names as: — Handy, Cushing, White, Adams, Rood, Risley, Abell, Williams, Barker and many others.

Not to all men is it given to become "Builders of Empires." For these men, who simply did what they could, impartial history records that from the foundations wisely laid by their labors and sacrifices time has developed great results. "If you would see his monument, look around you". In all that goes to make the streets, parks, public buildings, schools,

churches and homes healthful, attractive, quiet, beautiful — all honor to these first builders of the Village that is, perchance, the City that is to be.

SOME EPITAPHS IN THE OLD CEMETERY

"Rev. Joy Handy, died July 5, 1838. Aged 66 years. During 36 years teacher of the Bible and for 15 years pastor of the Baptist Church in Fredonia. "For he was a good man" Acts 11-24."

"Sacred to the memory of Hon. Zattu Cushing, who departed this life Jan 11 1839 in the 69th year of his life.

"Blessed are the dead who die in the Lord"

"Dr. Squire White 1785-1857. His wife Sally Barker 1795-1823. His wife Lydia C. Cushing 1798-1886."

"Abner M. Williams — "His life he gave to his Country, his body to the deep."

NOTE — This was the young man, son of Richard and Sophia Williams, who was killed 1813 in the battle of Lake Erie.

"Richard Williams Born July 6 1773 Died Sept 20 1822 Sophia Morton, his wife, Born Sept 25 1776 Died April 13 1854"

"In Memory of Hezekiah Barker who died July 5 1834 in the 78th year of his age."

NOTE: — this was the donor, to the Village, of Lafayette Park.

" Levi Risley 1805-1889. Elijah Risley Died Jan 8th 1870 Aged 82 yrs 8 months."

NOTE: — These two, with William Risley, were the founders of the first seed gardens in Fredonia.

" The grave of Rev. Jairus Handy Born April 30 1803; baptised June 1st 1825; Ordained August 30th 1826; Died Nov 7th 1831. " Let the Judgment pronounce his worth ".

## 1830-1839

Pastors — 1830—Rev. David Bernard; 1831-33 — no names given in the minutes; 1834-35—Rev. Jira D. Cole; 1836-37 Rev. B. N. Leach; 1839 — Rev. John F. Bishop.

Meetings of the Association — 1830 — Carroll; 1831 — Laona; 1832 — Portland; 1833 — Stockton; 1834 — Ashville; 1835 — Mayville; 1836 — Harmony; 1837—Forestville; 1838 — Forestville; 1839 — Leon.

1832 — Delegates — Zattu Cushing, J. Adams, Thomas Morton, J. W. Couch.

1833 — Delegates — Zattu Cushing, Thomas Morton, Caleb Ward.

IN the first half of the period,— 1830-1839, nearly or quite all of the churches of the Association were the subjects of dissensions on a topic then uppermost in the public mind. Mr. J. A. Parsons of Forestville, a Baptist brother of a judicial temperament in his history (1872) of the Forestville church says:

"It is my duty in this brief record to mention one event in the history of the church, that we would all perhaps be willing to forget.

About the year 1831, the church became divided, making two separate churches. I will not now give the causes which made this unhappy separation, suffice it to say, that many good honest Christian people went with each branch, and after nearly three years of separation came together; forgetting their past dif-

REV. DAVID BERNARD

ferences; and forgiving all supposed grievances; and on the fourth day of February 1834 the two branches were united.

A quite similar experience was that of the Fredonia church. After the storm — sunshine. The years immediately following the unfortunate dissension of 1829-33, were unusually favored with revivals and large additions. The record of baptisms is — 1834 — 56; 1836 — 5; 1837 — 93, 1838 — 54, or 208 in all bringing the total membership in 1838 up to 246.

DAVID BERNARD

David Bernard, born in Utica, Oneida Co., N. Y., Dec. 26, 1878. Read law with Hon. Felix Grundy, in Nashville, Tenn., 1819-1820. Baptised in 1821, in Utica and joined the Broad Street Church, Rev. E. P. Willey, pastor. 1822 and 1823 in Columbia College, Washington, D. C. Licensed to preach by Broad Street Church, Utica, April, 1822. Ordained by a large council at Stillwater, N. Y., June 1, 1822. Pastor of that church, one year; Covington two years; Warsaw two and one-half years; thence to Chautauqua, Fredonia, Jamestown and Busti, N. Y. From there to the Sixteenth Baptist Church, New York City. From New York City to Bedford, N. Y.; to Norristown, Penna.; to Penfield, N. Y., to Elyria,

Ohio; to Akron, Ohio, and to Chautauqua, N. Y.

In Chautauqua County, Rev. David Bernard was pastor of the Fredonia Church in 1830; of Laona Church in 1831, and on the organization of the Baptist Church in Jamestown in 1832. In the History of the Busti Baptist Church (1878) by Rev. A. W. Bush: — "Rev. David Bernard became pastor of the church in August, 1832, preaching here every fourth Sunday. His ministry was blessed. Several were converted and eighteen baptised. Twenty years afterward, he was pastor here again. * * * May 1, 1852 Elder David Bernard was engaged as pastor. He remained nearly four years. He was a powerful preacher. In the Spring of 1853, there began a precious revival. Over thirty were baptised into the church in 1853 and 1854. Among them were James Sunderland, now pastor of the First Baptist Church, Ottumwa, Iowa, who was baptised March 27, 1853, and A. S. Bush, baptised the same day, licensed to preach, by his church, September 20, 1855, and now pastor at Arcade, N. Y.

Rev. Bernard was engaged in Bible agency for 12 years, and assisted in revising some of the books of the Bible. He baptised hundreds of converts and was instrumental in bringing thousands to Christ. Died July 1,

1876 at Troy, N. Y., and was buried there in beautiful Oakwood Cemetery.

He married Harriet Billings of Saratoga, N. Y. born February 26, 1807. She died January 8, 1890, at Busti, N. Y., and was buried in Troy, N. Y.

There were seven children: Of which Augustus Newton, David Billings, Charles Brockway, Franklin Livingston, and Mary Elizabeth, wife of Dr. Henry Hall of Jamestown, N. Y., are not living. Harriet A. Bernard Coburn, wife of Dr. Edward S. Coburn, now of Troy, N. Y. Emma Sherwood Bernard, is a resident of New Haven, Conn.

Mrs. Harriet Billings Bernard was a woman of rare personal and social gifts. Mr. and Mrs. Bernard are pleasantly remembered by many friends in Chautauqua county.

# ORGANIZATION OF DUNKIRK BAPTIST CHURCH

*(Taken from a historical sermon, preached in Dunkirk by Rev. C. B. Parsons)*

THE organization of the Baptist Church in Dunkirk was accomplished in the following manner:— There were members of the Baptist Church in Fredonia, living in Dunkirk, who, feeling that they were deprived, at times, of religious privileges, thought it their duty to organize themselves into a church, if thought advisable by the church, at Fredonia. They, therefore, laid their request before that body; permission was granted and a council was called to sit in the village of Dunkirk, on the 17th of March, 1830. This council, as appears from its records, was composed of fifteen delegates from Baptist churches in Fredonia, Mayville and Ripley. The ministers comprising it were: — Jairus Handy and his father, Joy Handy, Elisha Tucker, Washington Windsor, and Jonathan Haskell. These were remarkable men; pioneer ministers in this county; of such sterling piety, self-forgetting zeal for Christ's cause, and notable intellectual vigor, that before their labor ceased in this region, it was understood that the Baptist Church in Chautauqua County was decidedly in the advance of all other Christian denominations.

For some reason, after hearing the wishes of the brethren and sisters at Dunkirk, and examining the articles of faith which they had adopted, the council adjourned till May 5, 1830, when the little band was recognized as the First Baptist Church of Dunkirk. The names of the persons thus united, were: —

From Fredonia: — Benjamin F. Robbins, James Hale, Moseley W. Abell, Abel Brown, John Bond, James Barnaby, Daniel Bowen, Levi Parson, Cordelia Teft, Uarian Robbins, Nancy Church, Lavina Gates, Celinda Teft, Ninett Bond, Elizabeth Fink, Eunice Raymond, Susan Barnaby, Lucy Bowen, Lucy Parsons, Abigail Woodcock.

From Coventry and Green: — Betsy Farnsworth.

From Nelson: — Henry W. Ayers.

In all, there were twenty-two members of the church, organized at this time, and twenty of them were from the Fredonia Church.

### JIRAH D. COLE

Jirah D. Cole, D. D., who for six years was corresponding secretary of the State Missionary Convention, was born in Catskill, N. Y. January 4, 1802. His own account of his conversion (February 25, 1821) says: "On the following Lord's Day, March 4th, my father and I and five others were baptised. In about sixteen months I was licensed to preach, and in

August, 1822, was received at the seminary in Hamilton."

While in the seminary he was active in forming a missionary society, the third one of the kind in the United States. He graduated in 1826, and was ordained at Ogden, N. Y., September 12, 1827. He served as pastor or supply of the following churches in New York: Greenville, Ogden, Fredonia, Second Rochester, Parma, Fabius, Ithaca, Whitesborough, and Nunda.

During the last two pastorates he served the Missionary Convention as corresponding secretary, from 1844 to 1850. This service was given at a time when the Convention was passing an important crisis. Such men as Elon Galusha and John Peck had retired from their positions in its counsels; the reaction from the great revival of 1843 was being seriously felt, and the relations with the Home Mission Society were broken up. It was providential that such a man as Dr. Cole was willing to take this important position, which he filled with credit to himself and greatly to the efficiency of the work.

In 1850 he accepted the appointment of the Missionary Union as general agent for the Northwestern District with headquarters at Chicago. In this service he continued seven and one half years.

In 1860 he again entered the pastorate, serving the churches at Barry, Ill., Valparaiso, Ind., Galva, Cordova, Atlanta, Lockport, Rosette, and Neponsett, Ill. This was his last pastorate. In 1882 he retired from active service in the ministry, and in February, 1883, in the city of Chicago, passed quietly to his eternal rest.

Doctor Cole was a man of great physical endurance, possessed a clear mind, and was an indefatigable worker. He rendered important service with his pen, not only as secretary, but as author and compiler of several works; and was a frequent contributor to denominational periodicals. Few men in his day performed more valuable service or left a better record.

## 1840-1849

FROM 1839 to Feb. 12, 1848, the church was divided, one part meeting in the meeting house and the other in the Academy on the opposite side of the street. Pastors in one division were, 1840-1845 Rev. John F. Bishop; 1846-1847 Rev. B. C. Willoughby and Rev. S. P. Way.

The pastors in the division meeting in the Academy were Rev. J. L. Richmond, Rev. A. C. Barrell, Rev. Alfred Handy and Rev. Ebenezer Loomis.

Mr. Madison in his history (1871) says:

"The usual alterations occurred in each of the two bodies claiming to be the first Baptist church in Pomfret, but as I have not had access to the records, I cannot give the statistics."

L. B. Grant was clerk of one division and David Barrell clerk of the other. The basis for a settlement was written by Rev. S. P. Way and concurred in by a conference of ministers.

The basis was submitted to each body Feb. 12th, the day of covenant meeting. Each separately adopted it, and then adjourned to meet in the church Feb. 14, 1848, when on motion of Dea. J. R. Parker it was mutually adopted.

Ebenezer Webster, John Hamilton, Sen. and Joel R. Parker were elected deacons of the church as now united.

A little later Almond Z. Madison was elected clerk and treasurer. The first covenant meeting occurred on Saturday, March 4th, when four recent converts were received for baptism and membership. These were baptised by Rev. B. C. Willoughby March 5. Rev. A. C. Barrell preached the same afternoon, and the two ministers joined in the administration of the Lord's Supper.

May 13, 1849, Rev. Salem T. Griswold became pastor, remaining until August 9, 1850.

Meetings of the Association, 1840 — Sinclairville; 1841 — Stockton; 1842 — Forestville; 1843 — Clear Creek; 1844 — Ellery Centre; 1845 — Silver Creek; 1846 — Sheridan; 1847 — Fredonia; 1848-1849 — Stockton.

At a meeting at Forestville, 1842, the church was represented by Rev. J. L. Richmond, pastor and as delegates by A. D. Berry, D. Sweet, A. Taylor, J. E. Norcross, J. Moore, J. Hamilton; number of members, 90.

At the meeting at Silver Creek (Angel Settlement) in 1845 the church was represented by Rev. John F. Bishop as pastor, and as delegates, Dea. John Miller, B. Willoughby, John Forbes, David Saxton, Lewis B. Grant; number of members 232.

On June 21, 1829 a part of the 1st Pomfret church was set off by a council and the 2nd Baptist church in Pomfret was organized at Laona.

May 1st, 1830 another part was set off by a council and the Baptist Church in Dunkirk was organized.

This dismissal of members to other Baptist churches in adjoining towns as well as perhaps other causes, resulted in reducing the membership from 346 in 1838 to 210 in 1849.

### BLISS C. WILLOUGHBY

Rev. B. C. Willoughby passed away July 28, 1906 at the advanced age of ninety-nine years, six months and five days. His usual vigor of both body and mind continued until within a few years of the time of his decease. He was known as a man of energy, persistence and courage, characterized by strong convictions, will power and enthusiasm. His life, in a measure, both spiritually and temporally, was a success.

At 24 years of age he accepted Christ as his redeemer and master, and at once entered upon his service. After much fasting and prayer, he felt assured that it was the Lord's will that he should engage in the work of the ministry, though conscious of unworthiness and sensible of unfitness.

He planned for special preparations at Hamilton, but his purposes were providentially prevented from materializing, and his special culture limited to a few months under the instruction of Rev. William Arthur, father of ex-President Arthur, and a short time at Wyoming Academy.

On returning to his home at Rutledge, Cattaraugus Co., and having received a license to preach from the Wyoming Baptist church, he began without delay to preach as he had opportunity; but it was not long before churches asked for his service. From that time on he worked with churches zealously, satisfactorily and successfully.

The churches favored with his leadership were Clear Creek, Cherry Creek, Randolph, Fredonia, Stockton, Sheridan Centre, Eden, Warren, Meadville, Pleasantville, Sinclairville, Kennedy, Union City, and Napoli.

His time was largely spent with feeble, declining, divided and discouraged churches,—some of which, under the blessing of God, he was instrumental in saving, apparently from impending ruin, and generally infusing new life, arousing to action, uniting discordant elements, building churches, enlarging congregations, increasing membership by baptisms, and gaining the confidence of the community.

He acknowledged the efficient aid of a de-

THE FIRST WOODEN CHURCH. 1823

## 1820 — 1829

Pastors — 1820-21, Elder Joy Handy.

1822-1829 — Elisha Tucker D. D. Clerk — Name not in minutes.

Meetings of Association.

1820 — Second church in Hanover.

1821 —

1822 — Eden ; 1823 — Laona ; 1824 Fredonia ; 1825 — North East, Pa;

1826 — Stockton ; 1827 — Forestville;

1828 — Fredonia ; 1829 — Forestville.

List of delegates for 1823 — Elisha Tucker, Joy Handy, Pearson Crosby, Zattu Cushing, Nathaniel Crosby, Reuben Buck, Benjamin Randall.

Additional names of delegates at other meetings — Jairus Handy, Charles Morton, Levi Tucker, Rufus Langdon, Loring Crosby, Ebenezer Webster, J. Douglass, David J. Matteson, James Hull, John Z. Saxton. Total membership by years — 1822 — 63 ; 1823 — 102 ; 1824 — 117 ; 1825 — 124 ; 1826 — 123 ; 1827 — 153 ; 1828 — 160 ; 1829 — 169.

FROM 1820 to 1829 was a period of comparatively rapid settlement of the county. In the eight years 1822-29, the church received by baptism 33 — by letter, 63.

In 1828, the association was represented by 23 churches; in 1829, 13 of the churches were not represented.

This division of the churches lasted until 1834, when at the meeting in Ashville 30 churches sent delegates with a total membership of 2167.

Mr. Madison in his history says —

"Aug. 12, 1822, Rev. Elisha Tucker was called to be the second pastor of the First Baptist Church of Pomfret."

July 22, 1823, he was sent by the church to New York, Boston, Salem, Providence etc., to solicit "Material aid" for the finishing of the meeting house — the old frame edifice — The first church built in the county. This was taken down about 1851-52 for the purpose of erecting the present brick church on the same site.

A copy of the original deed of the land on which the first church building stood reads as follows:

"Stephen Savage by John Crane his attorney. To Zattu Cushing, Ebenezer Webster and Nathaniel Crosby Trustees, etc.

Certain piece or parcel of land on the road leading from said village (Fredonia) to Dunkirk, and being the corner opposite the "Academy."

"Beginning at the stake standing in the line of said road, four rods southwesterly of the southwest corner of the old schoolhouse, thence running northwestwardly, on the line of said road, eight rods to a stake: thence, southwestwardly at an angle of ninety degrees with the last mentioned line, fifty-six feet to a stake, thence southeastwardly on a line parallel with

## *Know all men, by these presents,*

That for and in consideration of the sum of Fourteen —— dollars to them in hand paid, the Trustees of the first Baptist Society in the town of Pomfret, county of Chautauque and state of New-York, have bargained and sold, unto Benjamine Wallworth of Fredonia Chautauque Co. his heirs and assigns, the ~~use of~~ a certain Slip in the Baptist Meeting-House, in the village of Fredonia, known and distinguished by No. 28 ~~for the term of~~ for his own proper use and benefit.

Given under our hands and seals, at Pomfret, the Fourteenth day of April in the year of our Lord one thousand eight hundred and Twenty Six

Martin D. Harmon
John Paxton } Trustess.

the first mentioned line, eight rods to a stake standing in the line of the commons: thence, northwestwardly on the line of the commons fifty-six feet to the place of beginning.

" Being the southeast corner of a lot of land of about two acres heretofore conveyed by Joseph Plumb and Deborah his wife to the party of the first part."

The slips in this first meeting house were sold as witness the following:

" Know all men, by these presents. That for and in consideration of the sum of Fourteen dollars to them in hand paid, the Trustees of the First Baptist Society, have bargained and sold, unto Benjamin Walworth of Fredonia, Chautauqua Co., his heirs and assigns, the certain Slip in the Baptist Meeting-House, in the village of Fredonia, known and distinguished by No. 28 for his own proper use and benefit.

Given under our hands and seals, at Pomfret, the Seventeenth day of April in the years of our Lord one thousand eight hundred and Twenty-Six.

MARTIN D. HARMON
JOHN Z. SAXTON } Trustees."

ELISHA TUCKER

Rev. Elisha Tucker D. D., pastor of the Fredonia Baptist Church, 1823 to 1829, was, during this formative period, in the early his-

tory, an influential, and even a commanding figure. He was Moderator at the formation of the first Chautauqua Association. He was also, Moderator for 1825, 1826, and 1827. He was a man of fine personal appearance, pleasing address, and an able preacher. In the early, and sometimes troublous times with the first Baptist churches, the counsels and help of Dr. Tucker, were greatly valued. His next pastorate, after leaving Fredonia, was with the Washington Street Baptist Church in Buffalo, 1831 to 1836.

C. W. Brooks, in the " Century of Missions in the Empire State " says:— " The growth of our resources, both physical and moral, has more than kept pace with the increase of our numbers. Why such growth? It has been very largely due to the character of the first and second generations of our Baptist ministers." Of the ministers of the second generation, he says:—" They included such ministers as Alfred Bennett, Nathaniel Kendrick, Daniel Hascall, John Peck, Caleb Douglass, John Blodgett, Lewis Leonard, Cornelious P. Wycoff, Elon Galusha, John Smitzer, Bartholomew T. Welch, Stephen H. Cone, Oliver C. Comstock and Elisha Tucker."

Rev. Elisha Tucker D. D. died December 29, 1853.

## IN THE OLD (MAIN STREET) CEMETERY

IT lies on a slightly rolling elevation of ground; soil, dry typical main road gravel; overlooking to the South and West, a large part of the Village.

When, by the accidental fall of a tree, a young life of only six years was crushed out, and the settlers, for the first time, were brought to the fact and necessity of a burying ground, little wonder that they made choice here; Nature made this a beautiful spot. Whatever other place in Fredonia may be omitted, let no visitor fail to visit the Old Cemetery.

Reverently let us enter. What names are recorded here? The list includes such names as: — Handy, Cushing, White, Adams, Rood, Risley, Abell, Williams, Barker and many others.

Not to all men is it given to become "Builders of Empires." For these men, who simply did what they could, impartial history records that from the foundations wisely laid by their labors and sacrifices time has developed great results. "If you would see his monument, look around you". In all that goes to make the streets, parks, public buildings, schools,

churches and homes healthful, attractive, quiet, beautiful — all honor to these first builders of the Village that is, perchance, the City that is to be.

SOME EPITAPHS IN THE OLD CEMETERY

"Rev. Joy Handy, died July 5, 1838. Aged 66 years. During 36 years teacher of the Bible and for 15 years pastor of the Baptist Church in Fredonia. "For he was a good man" Acts 11-24."

"Sacred to the memory of Hon. Zattu Cushing, who departed this life Jan 11 1839 in the 69th year of his life.

"Blessed are the dead who die in the Lord"

"Dr. Squire White 1785-1857. His wife Sally Barker 1795-1823. His wife Lydia C. Cushing 1798-1886."

"Abner M. Williams — "His life he gave to his Country, his body to the deep."

NOTE — This was the young man, son of Richard and Sophia Williams, who was killed 1813 in the battle of Lake Erie.

"Richard Williams Born July 6 1773 Died Sept 20 1822 Sophia Morton, his wife, Born Sept 25 1776 Died April 13 1854"

"In Memory of Hezekiah Barker who died July 5 1834 in the 78th year of his age."

NOTE: — this was the donor, to the Village, of Lafayette Park.

"Levi Risley 1805-1889. Elijah Risley Died Jan 8th 1870 Aged 82 yrs 8 months."

NOTE: — These two, with William Risley, were the founders of the first seed gardens in Fredonia.

"The grave of Rev. Jairus Handy Born April 30 1803; baptised June 1st 1825; Ordained August 30th 1826; Died Nov 7th 1831. "Let the Judgment pronounce his worth".

## 1830-1839

Pastors — 1830—Rev. David Bernard; 1831-33 — no names given in the minutes; 1834-35—Rev. Jira D. Cole; 1836-37 Rev. B. N. Leach; 1839 — Rev. John F. Bishop.

Meetings of the Association — 1830 — Carroll; 1831 — Laona; 1832 — Portland; 1833 — Stockton; 1834 — Ashville; 1835 — Mayville; 1836 — Harmony; 1837—Forestville; 1838 — Forestville; 1839 — Leon.

1832 — Delegates — Zattu Cushing, J. Adams, Thomas Morton, J. W. Couch.

1833 — Delegates — Zattu Cushing, Thomas Morton, Caleb Ward.

IN the first half of the period,— 1830-1839, nearly or quite all of the churches of the Association were the subjects of dissensions on a topic then uppermost in the public mind. Mr. J. A. Parsons of Forestville, a Baptist brother of a judicial temperament in his history (1872) of the Forestville church says:

"It is my duty in this brief record to mention one event in the history of the church, that we would all perhaps be willing to forget.

About the year 1831, the church became divided, making two separate churches. I will not now give the causes which made this unhappy separation, suffice it to say, that many good honest Christian people went with each branch, and after nearly three years of separation came together; forgetting their past dif-

REV DAVID BERNARD

ferences; and forgiving all supposed grievances; and on the fourth day of February 1834 the two branches were united.

A quite similar experience was that of the Fredonia church. After the storm — sunshine. The years immediately following the unfortunate dissension of 1829-33, were unusually favored with revivals and large additions. The record of baptisms is — 1834 — 56; 1836 — 5; 1837 — 93, 1838 — 54, or 208 in all bringing the total membership in 1838 up to 246.

DAVID BERNARD

David Bernard, born in Utica, Oneida Co., N. Y., Dec. 26, 1878. Read law with Hon. Felix Grundy, in Nashville, Tenn., 1819-1820. Baptised in 1821, in Utica and joined the Broad Street Church, Rev. E. P. Willey, pastor. 1822 and 1823 in Columbia College, Washington, D. C. Licensed to preach by Broad Street Church, Utica, April, 1822. Ordained by a large council at Stillwater, N. Y., June 1, 1822. Pastor of that church, one year; Covington two years; Warsaw two and one-half years; thence to Chautauqua, Fredonia, Jamestown and Busti, N. Y. From there to the Sixteenth Baptist Church, New York City. From New York City to Bedford, N. Y.; to Norristown, Penna.; to Penfield, N. Y., to Elyria,

Ohio; to Akron, Ohio, and to Chautauqua, N. Y.

In Chautauqua County, Rev. David Bernard was pastor of the Fredonia Church in 1830; of Laona Church in 1831, and on the organization of the Baptist Church in Jamestown in 1832. In the History of the Busti Baptist Church (1878) by Rev. A. W. Bush: — "Rev. David Bernard became pastor of the church in August, 1832, preaching here every fourth Sunday. His ministry was blessed. Several were converted and eighteen baptised. Twenty years afterward, he was pastor here again. * * * May 1, 1852 Elder David Bernard was engaged as pastor. He remained nearly four years. He was a powerful preacher. In the Spring of 1853, there began a precious revival. Over thirty were baptised into the church in 1853 and 1854. Among them were James Sunderland, now pastor of the First Baptist Church, Ottumwa, Iowa, who was baptised March 27, 1853, and A. S. Bush, baptised the same day, licensed to preach, by his church, September 20, 1855, and now pastor at Arcade, N. Y.

Rev. Bernard was engaged in Bible agency for 12 years, and assisted in revising some of the books of the Bible. He baptised hundreds of converts and was instrumental in bringing thousands to Christ. Died July 1,

1876 at Troy, N. Y., and was buried there in beautiful Oakwood Cemetery.

He married Harriet Billings of Saratoga, N. Y. born February 26, 1807. She died January 8, 1890, at Busti, N. Y., and was buried in Troy, N. Y.

There were seven children: Of which Augustus Newton, David Billings, Charles Brockway, Franklin Livingston, and Mary Elizabeth, wife of Dr. Henry Hall of Jamestown, N. Y., are not living. Harriet A. Bernard Coburn, wife of Dr. Edward S. Coburn, now of Troy, N. Y. Emma Sherwood Bernard, is a resident of New Haven, Conn.

Mrs. Harriet Billings Bernard was a woman of rare personal and social gifts. Mr. and Mrs. Bernard are pleasantly remembered by many friends in Chautauqua county.

# ORGANIZATION OF DUNKIRK BAPTIST CHURCH

*(Taken from a historical sermon, preached in Dunkirk by Rev. C. B. Parsons)*

THE organization of the Baptist Church in Dunkirk was accomplished in the following manner:— There were members of the Baptist Church in Fredonia, living in Dunkirk, who, feeling that they were deprived, at times, of religious privileges, thought it their duty to organize themselves into a church, if thought advisable by the church, at Fredonia. They, therefore, laid their request before that body; permission was granted and a council was called to sit in the village of Dunkirk, on the 17th of March, 1830. This council, as appears from its records, was composed of fifteen delegates from Baptist churches in Fredonia, Mayville and Ripley. The ministers comprising it were: — Jairus Handy and his father, Joy Handy, Elisha Tucker, Washington Windsor, and Jonathan Haskell. These were remarkable men; pioneer ministers in this county; of such sterling piety, self-forgetting zeal for Christ's cause, and notable intellectual vigor, that before their labor ceased in this region, it was understood that the Baptist Church in Chautauqua County was decidedly in the advance of all other Christian denominations.

For some reason, after hearing the wishes of the brethren and sisters at Dunkirk, and examining the articles of faith which they had adopted, the council adjourned till May 5, 1830, when the little band was recognized as the First Baptist Church of Dunkirk. The names of the persons thus united, were: —

From Fredonia: — Benjamin F. Robbins, James Hale, Moseley W. Abell, Abel Brown, John Bond, James Barnaby, Daniel Bowen, Levi Parson, Cordelia Teft, Uarian Robbins, Nancy Church, Lavina Gates, Celinda Teft, Ninett Bond, Elizabeth Fink, Eunice Raymond, Susan Barnaby, Lucy Bowen, Lucy Parsons, Abigail Woodcock.

From Coventry and Green: — Betsy Farnsworth.

From Nelson: — Henry W. Ayers.

In all, there were twenty-two members of the church, organized at this time, and twenty of them were from the Fredonia Church.

### JIRAH D. COLE

Jirah D. Cole, D. D., who for six years was corresponding secretary of the State Missionary Convention, was born in Catskill, N. Y. January 4, 1802. His own account of his conversion (February 25, 1821) says: "On the following Lord's Day, March 4th, my father and I and five others were baptised. In about sixteen months I was licensed to preach, and in

August, 1822, was received at the seminary in Hamilton."

While in the seminary he was active in forming a missionary society, the third one of the kind in the United States. He graduated in 1826, and was ordained at Ogden, N. Y., September 12, 1827. He served as pastor or supply of the following churches in New York: Greenville, Ogden, Fredonia, Second Rochester, Parma, Fabius, Ithaca, Whitesborough, and Nunda.

During the last two pastorates he served the Missionary Convention as corresponding secretary, from 1844 to 1850. This service was given at a time when the Convention was passing an important crisis. Such men as Elon Galusha and John Peck had retired from their positions in its counsels; the reaction from the great revival of 1843 was being seriously felt, and the relations with the Home Mission Society were broken up. It was providential that such a man as Dr. Cole was willing to take this important position, which he filled with credit to himself and greatly to the efficiency of the work.

In 1850 he accepted the appointment of the Missionary Union as general agent for the Northwestern District with headquarters at Chicago. In this service he continued seven and one half years.

In 1860 he again entered the pastorate, serving the churches at Barry, Ill., Valparaiso, Ind., Galva, Cordova, Atlanta, Lockport, Rosette, and Neponsett, Ill. This was his last pastorate. In 1882 he retired from active service in the ministry, and in February, 1883, in the city of Chicago, passed quietly to his eternal rest.

Doctor Cole was a man of great physical endurance, possessed a clear mind, and was an indefatigable worker. He rendered important service with his pen, not only as secretary, but as author and compiler of several works; and was a frequent contributor to denominational periodicals. Few men in his day performed more valuable service or left a better record.

## 1840-1849

FROM 1839 to Feb. 12, 1848, the church was divided, one part meeting in the meeting house and the other in the Academy on the opposite side of the street. Pastors in one division were, 1840-1845 Rev. John F. Bishop; 1846-1847 Rev. B. C. Willoughby and Rev. S. P. Way.

The pastors in the division meeting in the Academy were Rev. J. L. Richmond, Rev. A. C. Barrell, Rev. Alfred Handy and Rev. Ebenezer Loomis.

Mr. Madison in his history (1871) says:

"The usual alterations occurred in each of the two bodies claiming to be the first Baptist church in Pomfret, but as I have not had access to the records, I cannot give the statistics."

L. B. Grant was clerk of one division and David Barrell clerk of the other. The basis for a settlement was written by Rev. S. P. Way and concurred in by a conference of ministers.

The basis was submitted to each body Feb. 12th, the day of covenant meeting. Each separately adopted it, and then adjourned to meet in the church Feb. 14, 1848, when on motion of Dea. J. R. Parker it was mutually adopted.

Ebenezer Webster, John Hamilton, Sen. and Joel R. Parker were elected deacons of the church as now united.

A little later Almond Z. Madison was elected clerk and treasurer. The first covenant meeting occurred on Saturday, March 4th, when four recent converts were received for baptism and membership. These were baptised by Rev. B. C. Willoughby March 5. Rev. A. C. Barrell preached the same afternoon, and the two ministers joined in the administration of the Lord's Supper.

May 13, 1849, Rev. Salem T. Griswold became pastor, remaining until August 9, 1850.

Meetings of the Association, 1840 — Sinclairville; 1841 — Stockton; 1842 — Forestville; 1843 — Clear Creek; 1844 — Ellery Centre; 1845 — Silver Creek; 1846 — Sheridan; 1847 — Fredonia; 1848-1849 — Stockton.

At a meeting at Forestville, 1842, the church was represented by Rev. J. L. Richmond, pastor and as delegates by A. D. Berry, D. Sweet, A. Taylor, J. E. Norcross, J. Moore, J. Hamilton; number of members, 90.

At the meeting at Silver Creek (Angel Settlement) in 1845 the church was represented by Rev. John F. Bishop as pastor, and as delegates, Dea. John Miller, B. Willoughby, John Forbes, David Saxton, Lewis B. Grant; number of members 232.

On June 21, 1829 a part of the 1st Pomfret church was set off by a council and the 2nd Baptist church in Pomfret was organized at Laona.

May 1st, 1830 another part was set off by a council and the Baptist Church in Dunkirk was organized.

This dismissal of members to other Baptist churches in adjoining towns as well as perhaps other causes, resulted in reducing the membership from 346 in 1838 to 210 in 1849.

### BLISS C. WILLOUGHBY

Rev. B. C. Willoughby passed away July 28, 1906 at the advanced age of ninety-nine years, six months and five days. His usual vigor of both body and mind continued until within a few years of the time of his decease. He was known as a man of energy, persistence and courage, characterized by strong convictions, will power and enthusiasm. His life, in a measure, both spiritually and temporally, was a success.

At 24 years of age he accepted Christ as his redeemer and master, and at once entered upon his service. After much fasting and prayer, he felt assured that it was the Lord's will that he should engage in the work of the ministry, though conscious of unworthiness and sensible of unfitness.

born in Gouverneur, St. Lawrence Co., New York, July 15th, 1813 and spent all his life of nearly ninety years in his native State. Working on his father's farm and attending the neighborhood school, Mr. Barrell passed his boyhood days. Later he was one of the first class of pupils in the Gouverneur Academy. When he was seventeen years of age, he was converted and united with the Baptist Church of Gouverneur, of which his father was an ordained deacon.

Soon after entering the Church, Mr. Barrell decided to dedicate his life to the Christian ministry. He, therefore, in 1836, entered the Hamilton Theological Seminary, where, with much self-sacrifice, and arduous labor, he prepared himself for his holy calling. In 1837 he was licensed to preach, by the Baptist church in Hartford, N. Y.

The strenuous effort to gain an education, resulted in illness, which obliged him to leave the Seminary before his course of study was complete. Greatly disappointed, he went to Fredonia, N. Y., to recuperate and be with friends. After a few months of rest, he was able to preach at Laona, N. Y., and here February 7, 1839, he was ordained as a minister of the gospel and at the same time and place, was married to Keziah E. Barber, of Fredonia, N Y

voted wife, who, though for some time a staunch Presbyterian, became convinced after special study of the Divine Word, that Baptist doctrines were scriptural, and therefore joined the Baptist Church.

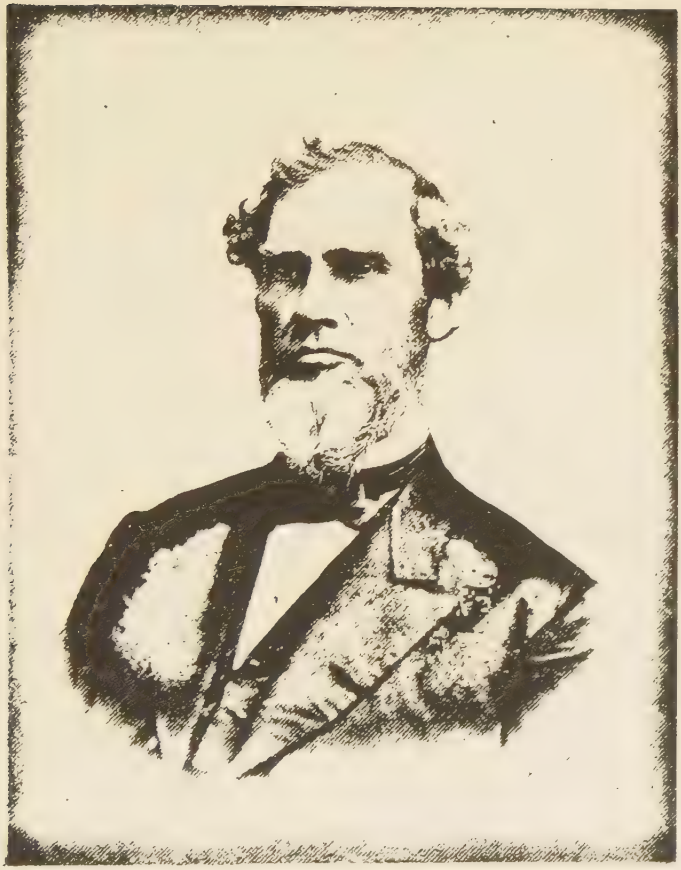
Much time and hard work were devoted to the preparation of his sermons, and he was much in prayer for the blessing of God upon his efforts. He preached the gospel as he believed, according to the will of God and not to please the people. He was tactful, sagacious, enthusiastic and a great worker.

It seems that he did not hesitate to take the pastoral charge of any church, whatever its condition, however forbidding its prospects. His support did not trouble him, what the church lacked in furnishing he supplied. He served churches to build them up and glorify God, and quit when he thought his work was done. His work shows that success in the ministry depends chiefly upon the Holy Spirit and hard work.

J. A. Pickard, A. Dickson, N. Crissey, committee to prepare obituary.

### ALMOND C. BARRELL

Rev. Almon C. Barrell was of Scotch and English descent. He was the oldest child of Christian parents, who settled in northern New York when it was a dense wilderness. He was



REV. A. C. BARRELL

born in Gouverneur, St. Lawrence Co., New York, July 15th, 1813 and spent all his life of nearly ninety years in his native State. Working on his father's farm and attending the neighborhood school, Mr. Barrell passed his boyhood days. Later he was one of the first class of pupils in the Gouverneur Academy. When he was seventeen years of age, he was converted and united with the Baptist Church of Gouverneur, of which his father was an ordained deacon.

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The strenuous effort to gain an education, resulted in illness, which obliged him to leave the Seminary before his course of study was complete. Greatly disappointed, he went to Fredonia, N. Y., to recuperate and be with friends. After a few months of rest, he was able to preach at Laona, N. Y., and here February 7, 1839, he was ordained as a minister of the gospel and at the same time and place, was married to Keziah E. Barber, of Fredonia, N Y

Mr. Barrell remained with the Laona church about two years, where his work was greatly blessed. The congregation increased in members, a Sunday School was organized and the moral tone of the entire community greatly uplifted.

From Laona he removed to Fredonia, where he served the church about three years. Then followed a short pastorate at East Aurora, N. Y.; when, at the earnest request of the Fredonia Church, he returned there and again became their pastor, from 1844-1848. Mr. Barrell always referred to these years as the most critical in his ministry. The church had become much weakened by division, but, under his wise and careful guidance, it grew once more into a united and harmonious body. Although greatly desiring that he should continue to be their pastor, Mr. Barrell, believing that the best interests of the church would be promoted, by a stranger, resigned and went to Warsaw, where he remained only one year and a half.

From 1849-1855 Mr. Barrell was pastor of the Baptist church in Leroy. Here his wife died, leaving one son, George W. Barrell. Two years later, Mr. Barrell was married to Miss Selena L. Johnson, of Fredonia. From Leroy, Mr. Barrell went, in 1855, to Albion, where he gave the best years of his life. A

church was built and dedicated, free of debt, and a large number were added to the membership. Mr. Barrell remained with this church eight years. As a result of the changes brought by the Civil War, family ties made it seem imperative to him, to resign, at much sacrifice to himself, his Albion pastorate; and for three years, he devoted himself to the care of others. In 1866 Mr. Barrell resumed his pastoral work with the Ogden Baptist Church, and continued it until 1872, when failing health compelled him reluctantly to lay aside the work he loved so well.

He removed to Albion in 1872, where he spent the remainder of his life, an inspiration to all who knew him — a noble, Christian gentleman.

Rarely has one passed his declining years in a community and left so many sweet and lasting memories of a beautiful life. His genial spirit and the perfect sincerity of his purpose to be of service to others, could but attract young and old to him. He was possessed of excellent judgment and as a pastor, or friend, was often appealed to for advice and counsel.

Mr. Barrell was called an ideal pastor. He loved to preach the gospel, and many were won to the Saviour, through his influence. His face and voice expressed the kindliness he felt in

his heart; and those in trouble were comforted and helped under his ministrations. He shared the burdens others carried, and his rare words of sympathy and his prayers brought renewed courage to those in sorrow.

Mr. Barrell was devoted to the interests of the Albion church — helpful and beloved. His last pastor spoke of him as " simply a delight to him." With his mission of service here finished, with the faith of a little child, and with that perfect love that casteth out fear, he entered, on the morning of October 28, 1902, into the presence of his Redeemer, to go out no more forever.

### REV. SALEM T. GRISWOLD

He died in Greenfield, Ohio, August 22nd in his 71st year. He was born in Penfield, N. Y., July 4th 1813. Jan 7th 1840, he was married to Miss Minerva P. Durfee, who survives him. He first experienced the joys of salvation in 1829, and became a promising member of the Baptist Church in his native town. He was licensed to preach by his home church in 1833, and soon after went to Madison University to prepare for more efficient work in the Gospel ministry. He remained at Madison three years, when he was ordained in Clinton, Canada West. His second pastorate was at Marion, N. Y. Here he remained five

REV. S. T. GRISWOLD

years, and some 200 persons were added to this church in this time. He was next settled over the Baptist Church in Fairport, and from there he went to Fredonia, where he found the Church much divided, but left them working harmoniously and faithfully. In 1852 he removed to Ohio, and settled with the Church at Lancaster. This pastorate lasted two years. In 1857 he removed to Columbus, where he bought property, and resided for about seventeen years. During this time he supplied the Baptist Churches at West Jefferson and Jersey, and at intervals was agent for the American Baptist Foreign Missionary Society. His next pastorate was at Johnstown, and while there, in 1862, he enlisted as Chaplain in the Fortieth Regiment Ohio Volunteers. He was in the army not quite two years when the war closed. In the constant exposure of a Southern tramp he contracted the disease that led to the fatal paralysis. When he entered the army he was a rare specimen of a sound, healthy man. In January 1872 he was called from Johnstown to Greenfield, where he remained for seven years, during which over seventy persons were received into the Church. From Greenfield he removed to Washington-Court-House and remained a year and a half, when he was stricken with paralysis, and his formal pastoral work was ended. He re-

turned to Greenfield, and after two years of patient waiting his happy spirit took its flight. His loved and faithful wife lived to mourn his departure.

He was a man of sterling character and sound judgment. He had a good report of all who knew him. As a preacher he was strong and scholarly, not afraid of the counsel of God, nor to declare it to men. He had clung with all the force of his nature, yet he was kind and gentle towards those of opposite minds. As a friend he was genial and refreshing. He was pre-eminently a man of heavenly mind, full of the gospel, full of comfort, and with a mind cheerful and bright. His sick-room was lit up by a confidence and trust that knew no doubting. Never a murmur escaped his lips through all the long months of waiting. His funeral sermon was preached, by request, from 2 Tim. 1: 12, by Rev. J. L. Smith, his pastor.

Minerva P. Griswold, widow of Rev. S. T. Griswold, was born in New York State, April 30th, 1819. At the age of 11 years she became convinced of sin, and soon after found evidence that she had given her heart to Jesus. At 16 she united with the Baptist Church at Penfield, Monroe County, N. Y. Five years later, Jan. 7th 1840 she was married to Rev. Salem T. Griswold. In 1852, she with

her husband, left New York and came to Ohio. On his settlement in Greenfield in 1872, as pastor of the First Baptist Church, she became a resident of this place. At the close of his pastorate in 1879, they removed first to one and then another adjoining town after a lapse of two or three years, returned to find here their permanent home. She was left a widow, Aug 22 1883, and died at her residence, corner Sixth and Lafayette Streets, Greenfield Oct. 11 1889.

Mrs. Griswold was a Christian woman of notable grace and strength of character, spiritually minded, and abundant in good works. As a church member she was faithful, earnest, benevolent and active almost beyond her strength. As pastor's wife she was a devoted, untiring helpmeet both in the care of their home, which was always a model of neatness, and in the cares of the Church, sharing with her husband intelligently, bravely and with fervent spirit the many trials, anxieties and arduous labors which are a part of the heritage of the pastoral calling. S. F. M.

from 1864 to the time of his death, February 25, 1873.

He married Esther Wells, June 6, 1833. She died and he married Elizabeth Maria Bacon, November 7, 1836. By his second marriage there were two daughters, Mary Ester Wheelock, born in Owego, Aug. 9, 1838, and Lillian Wheelock, now Mrs. Judge Johnston, of Piqua, Ohio. Mary E. Wheelock married J. J. Parker of Fredonia, N. Y.

Dr. Wheelock was an excellent pastor, a safe, discreet, counsellor, and a most careful and critical student of the Holy Scriptures.

At the regular weekly prayer meetings his expositions of the chapter read were always of remarkable freshness of treatment, lucidity of analysis, and simplicity of expression.

While pastor in New York City, he was sent as a delegate to a World's Convention in London, England.

Elizabeth M. B. Wheelock was born March 6, 1815, in Leroy, N. Y. (or Rochester, N. Y.). She died at the home of J. J. Parker, Fredonia, N. Y., February 1, 1891.

### JOHN HAMILTON, JR.

John Hamilton, Jr., was born in the town of Hope, Hamilton county, N. Y., July 5, 1827. He was of Scotch and French Huguenot descent. In his boyhood he moved with

REV A KINGSBURY

were also large accessions to the Presbyterian and Methodist churches.

The continued praying and confident waiting of that handful of consecrated men, despite the storm and discouraging outlook, recalls the Hay-Stack meeting one hundred years ago, at Williamstown, Mass. In one case the prayers were for Fredonia; in the other, for the heathen world.

Those God-honoring men, Rev. Arnold Kingsbury, Pastor, Messrs. John Hamilton, Jr., Dwight A. Woodruff, Joel R. Parker and Thomas B. Sweet, have gone beyond the reach of earthly praise, and to God alone, if they were here, they would give all the glory; still, — when such men there are, and through such manifestation of faith they so honor Christ and so bless the Church, they deserve the Church's acknowledgment.— Mrs. J. H. Jr.

### REV. A. KINGSBURY — THE RECORD OF A NOBLE LIFE

Died, in Fredonia, N. Y., June 8, 1893, Rev. A. Kingsbury, in his eightieth year.

His youth was passed in a New England home, under the shadow of the Green Mountains, in the state severe of climate, infertile of soil, yielding scanty export of food products, but sending forth her full share of men of mind and destiny. There were thirteen

children under the parental roof, seven sons and six daughters. Four of the sons became ministers and the fifth barely missed the pulpit that he might make an excellent deacon. Converted at sixteen and following the prevailing family inclination he early began to exhort, and soon after, by an irresistible evolution, to preach.

Fifty-six years ago last May he married Cornelia M. Stone and the next day he was ordained to the Baptist ministry. They were two red letter days. In the one he solemnly entered the noblest profession known to men, and in the other he secured what every minister needs, a loyal, accomplished, consecrated wife. His first pastorates were in New Hampshire and Vermont. Besides regular pastoral service, he engaged much in special evangelistic work. Going to Winfield, N. Y., to hold protracted meetings, he received and accepted a call to the pastorate there. His next fields were Pittsfield, Mass., Saratoga Springs and Albany. While at Saratoga there was a severe visitation of cholera. Fearless of danger he gave personal care to the sick and for the time being the parsonage became a hospital. It was during these last pastorates that he formed the acquaintance and friendship of such men as Francis Wayland, George B. Ide, and ex-Governor Briggs.

At the capitol city he received an invitation to visit Fredonia. He came, staid two weeks, with the result that Dea. Barrell, on his way to New York to buy goods, stopped off at Albany and notified the family, saying in his cordial, enthusiastic way, "we shall certainly keep him." In the year after his settlement here there was a great revival, upwards of one hundred uniting by profession and by letter. As so often occurs this spiritual upbuilding was followed by a material advance and the next year the present church edifice was built. His subsequent pastorates were Adrian, Mich., Elbridge, N. Y., and Jamestown, Stockton and Cassadaga, in this county. As a preacher his characteristics are well known. He selected strong doctrinal proof texts. He took broad, comprehensive views of Bible doctrine. "He preferred," he said, "to sail down the middle of the stream, avoiding the shallows and eddies of near shore currents." His statements were clear and logical, his illustrations felicitous, his memory of remarkable tenacity. He could readily repeat many of Watt's hymns and copious selections from the poets. In the temperance reform he gave addresses as long ago as the Washingtonian Movement, and was a life-long worker in the cause. His success as a pastor is shown by the fact that he was thrice called for the second time to the pastorate of

his parents, Dea. John Hamilton, of Providence, R. I., and Olive J. Millard, to Chautauqua county, and lived for a time at Milford and Van Buren. After attending the Westfield Academy, he entered the mercantile business and was a prominent merchant of Fredonia for eighteen years. Later his business was for many years in New York City.

During a portion of this time he resided at Orange, N. J. In 1880 he returned to Fredonia, and made this village his home until the time of his death, March 22, 1898.

Mr. Hamilton married, February 18, 1849, Augusta E. C. Ely, daughter of Rev. Judah Ely, of Lyme, Conn., and Irene Stetson, of Boston, Mass. Their children are Mary Angeline, of Fredonia; Irene Stetson, wife of Professor Edward S. Burgess, Ph. D., of New York City; George Stetson, of Buffalo, N. Y., and Theodore Ely, Ph. D., a graduate of Harvard University.

Mr. Hamilton united with the Baptist Church of Fredonia in 1839. For eighteen years he was superintendent of the Sunday School, during which period more than three hundred of his pupils became members of the Baptist or of other churches. One of the most remarkable revivals in the history of Fredonia was inaugurated by the daily prayer meetings held by the pastor, Rev. A. Kingsbury, to-

gether with Mr. Hamilton and a few other consecrated men. He also maintained, for ten years, a Sabbath School in Laona.

During his residence in New York City he was a leader in the mission and Sunday School work, and did valiant service in raising the fallen and in leading young and old to Christ. At one time he, with other Christian workers, conducted prayer meetings at the most notorious saloon in the city, and it was there that Jerry MacAuley was converted.

Mr. Hamilton was a man of rare gifts and charming personality. He was universally respected and beloved. His intense loyalty to Christ and the church; his intelligent interest in the church's duties and doings; his profound reverence for the Word of God, and accurate knowledge of its teachings; his scrupulous business integrity; his liberal views and large-hearted charity towards others — these and other qualities made him stand out a conspicuous example of a man all whose energies of body and mind were consecrated to the service of Christ and the welfare of mankind. His whole life was irradiated with the love which transfigures.

The following from the *New York Examiner,* April 14, 1898, was written by Rev. Edward Judson, D. D., pastor of the Baptist

church of Orange, N. J., of which Mr. Hamilton had been a member:—

"The death of Mr. Hamilton, at his home in Fredonia, N. Y., on March 22d, has caused me painful surprise. He was one of my helpers in the North Orange church, a man of large intelligence, warm sympathy, kindly manners, and deep Christian devotion. He was a life member of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Foreign Bible Society, and the American Sunday School Union. During his long residence in New York, as a dry-goods merchant, he won the respect of all who knew him, by his uprightness, geniality, and business ability. And besides this, he was deeply interested in every form of Christian philanthropy — in the work among the prisoners and the street Arabs, at the Five Points House of Industry, and in behalf of the Home for the Friendless. He did good work as a lay preacher. He was superintendent of the Bethlehem mission, assistant of the Howard mission, and secretary and treasurer of the New York City Sunday School Association. By a life fruitful in good works he adorned the faith which he openly professed — a fine illustration of the poet's words: —

"'A heart at leisure from itself,
To soothe and sympathize.'"

Pastors — 1860 —A. Wheelock, D. D.; 1861-62 — Rev. Geo. D. Downey; 1863-1868 — Rev. Howard M. Jones; 1869 — Rev. Charles Thompson.

Church Clerk — A. Z. Madison.

Meeting of Association — 1860 — Ellery Center; 1861 — Nashville; 1862 — Stockton; 1863 — Randolph; 1864 — Fredonia; 1865 — Forestville; 1866 — Cherry Creek; 1867 — Sinclairville; 1868 — Stockton; 1869 — Kennedy.

## JOEL R. PARKER

DEACON JOEL R. PARKER WAS BORN IN BOONEVILLE, N. Y. FEBRUARY 16TH., 1812
DIED IN FREDONIA, N. Y. FEBRUARY 14TH. 1862

*(Biographical Sketch by Rev. A. Wheelock, D. D.)*

DEACON PARKER'S death plunged the whole community in grief He was one of our principal business men, held an important place in every beneficent enterprise, and was one of the most loved ones of the church of which he was a member, and indeed of all the churches in the place. The old and the young, the rich and the poor, the professor of religion and the non-professor, all alike lamented his death, and all felt that they had lost a friend. A large concourse from this and the adjoining towns, with several clergymen, attended his funeral. Rev. A. Wheelock, his former pastor, spoke from

J R. PARKER

Phil. i, 21. "For to me to live is Christ, and to die is gain." A sentiment exemplified in the christian life of our departed friend.

Dea. Parker was possessed of a sound and discriminating mind, a large and benevolent heart, and a charitable and forgiving disposition. However great the provocation he could not hold a grudge, or cherish revenge. He would often apologize where others would severely censure. In the church, though great in the confidence and affections of all, he was ever meek and retiring — full of condescension. Though full of business, he always filled his place in the social gatherings of the church, and took part in its worship. When his seat was vacant, we always expected he was sick or out of town. He possessed large means, and used it liberally for the support of the Gospel at home and abroad. In the business of the church and in its discipline, his judgment was most valuable.

The following resolutions of the Directors of the "Fredonia Bank", shows the estimate in which he was held as a business man:

"It having pleased God, by a very sudden and unexpected stroke of His hand, to remove from this world and from his connection with this Board, our friend and brother, Joel R. Parker, Vice-President of this Bank, we offer this tribute to his memory:

Resolved, That in the death of Joel R. Parker this Board loses an amiable and genial companion, a very capable, judicious and efficient officer, and an associate, whose careful counsels have contributed very largely to the prosperity and success of this institution.

Resolved, That in his business intercourse with the world, in his connection with the church to which he was attached, in his social relations with the citizens of this village, in his unostentatious and liberal contributions, from his abundant means, to all objects of charity or purposes of patriotism, and his proverbial liberality to the poor, he exemplified the character of the true man — and that he possessed in an eminent degree that indispensable quality of character, unyielding integrity; and that we bear of him, in the highest sense, the testimony which Luke bore of Barnabas, " He was a good man."

Resolved, That we tender to the family of the deceased our sincere sympathy in this their sore affliction, and commend them to the keeping of Him " who tempers the wind to the shorn lamb ".

Joel R. Parker married Lovina Scott, January 12th 1837. Their children — Julius Joel, Julia Lovina (Mrs. Julia P. Clark) were born Feb 9, 1838. Calista Lucy Parker born April 1st 1841 (Mrs. C. L. P. Brown) died in

REV. HOWARD M. JONES

Springfield, Mo. March 1st 1898. Cornelius Walter Parker born May 16th 1842, died Nov 27 1864 in hospital at Beaufort, S. C., Pulaski Martin Parker, born March 9th 1844, died Nov 17th 1906 — Henry Christopher, born Sept 24 1846, died Oct 29th 1847.

### HOWARD MALCOM JONES

The Rev. Howard Malcom Jones was born in Bangkok, Siam, July 19th, 1834. His father, Rev. John Taylor Jones, D. D., was for many years a missionary. When Howard was about four years of age, his mother died of Asiatic Cholera, and the father sent his son and daughter, two years younger, to this country to be educated and cared for by an aunt. He graduated at Brown University in 1853. During his college course he accepted Jesus Christ as his personal Saviour and soon after he entered Newton Theological Seminary, graduating in 1857. He visited Egypt and the Holy Land and other countries in Europe. His first pastorate was at Schoolcraft, Mich., During this pastorate he married the eldest daughter of Dr. S. F. Smith, author of our national hymn, America, and many others. He had pastorates in Racine, Wis., Fredonia, New York, Bristol, R. I., Shelburne Falls, Mass. In 1883, he came to Albert Lea, Minn., where his wife died in 1885, leaving one son, Harry

W. Jones, now an architect, of Minneapolis. He was married a second time and this wife and a daughter, Gladys, survive him. He had pastorates in Fairfield, Cedar Falls, LeMars, Clear Lake, Iowa, and in LeSeur, Minn. His tastes were literary and he wrote much for the religious press and for literary reviews. He traveled extensively in Europe, Egypt and the Holy Land. He died at his home at Cedar Falls, Iowa, of Brights disease, Feb. 28, 1903. His loss was deeply felt by the communities in which he lived in his later life as he believed thoroughly in practicing what he preached and followed as near as possible the example of his Divine Master in becoming a blessing to his fellowmen.

## STORY OF THE BELL

*Diary 1866 of Deacon David Barrell.*

Tuesday, July 24 — Took the first Bus for Dunkirk, Buffalo and Troy. Spent the night with Russell and Maria at Adams Basin, N. Y.

Wednesday, July 25 — Maria called me up when she had my breakfast ready to take the early train via Brockport to Rochester and so on to Troy. Arrived in Troy in P. M., stopped at Mansion House; went directly about my business looking for a bell for our church.

Thursday, July 26 — After full investigation

and finding no bell of size and tone desired, engaged Jones & Co to cast one. Quite pleased with the arrangements made with them.

Monday August 13th — Our Church bell that I purchased in Troy arrived this A. M.

Tuesday, Aug. 14th — Mr. Burch, of the firm of Jones & Co of Troy, came this A. M., to raise the bell at Church. I went to work with him and just at night got it up and safe on timbers in the tower.

Wednesday, Aug. 15th — Mr. Grant worked at church and they got the bell hung and rung it at noon. A beautiful sounding bell. In P. M., paid Mr. B., for it and he left for home.

Monday, Aug. 20th — Mr. Grant went to work with Mr. Wolfers at the church steps, building them all anew.

Sunday — Sept 2nd — I obeyed the summons of our new bell and went to church in A. M., and communion in P. M.

Sunday — June 7th 1868 — Our fine bell in church was cracked in ringing at 10 o'clock this A. M.

Monday — June 8th — worked most the day in church tower examining bell. Decided it is cracked, though we can find no place.

Monday — June 15th — Received letter from

Jones & Co., Troy (they commenced tearing out basement of Church to-day).

Tuesday — June 16th — G. N. M., found crack in our church bell.

Thursday — June 18th — Wrote Jones & Co., of Troy.

Friday — July 3rd — Received a very satisfactory letter from Jones & Co., about bell.

Thursday — July 9th — Received letter from Jones & Co., of Troy.

Monday — July 13th — Wrote Jones & Co.

Friday — July 24th — Received bill of bell from Troy.

Monday — July 27th — At evening heard our Church bell had arrived at Dunkirk. Sent telegram to Jones & Co.

Tuesday — July 28th — Got the bell from Dunkirk and things together for raising it.

Thursday — July 30th — Jones came at 9 A. M. Went to work and lowered the old bell and raised and hung the new one. All finished in P. M., and settled with Mr. Jones and he returned at evening.

Friday — July 31st — Finished up things in tower of church in A. M. and shipped off the old bell.

REV. CHARLES THOMPSON

## 1870-1879

Pastors — 1870-72 — Rev. Charles Thompson; 1873-79 — Rev. Lester Williams, Jr.

Clerk — 1870-79 — A. Z. Madison.

S. S. Superintendent—1870-73 — S. S. Crissey; 1874-78 — Mrs. L. K. Lathrop; 1879 — Dr. F. B. Palmer.

Meetings of Association.

1870 — Dunkirk; 1871 — Ellery; 1872 — Randolph; 1873 — Forestville; 1874 — Cherry Creek; 1875 — Fredonia; 1876 — Stockton; 1877 — Ellery; 1878 — Dunkirk; 1879 — Point Chautauqua.

Meetings Baptist S. S. Convention.

1870—Westfield; 1871—Jamestown; 1872—Fredonia.

## REV. CHARLES THOMPSON

*(Written by A. Z. Madison)*

FATHER THOMPSON was born in Dublin, Ireland. He was converted in early life, and preached the gospel for twenty-eight years in England, Ireland and Wales. He came to this country when fifty years of age. His first settlement here as a pastor was with the 2nd Baptist church in Rochester, N. Y. He subsequently spent eighteen years in the West laboring in Ottawa Ill. Iowa City and Washington, Ia. His last pastorate was in Fredonia.

The members of his church for more than three years were enriched by his instructions and the counsels of his ripe experience and

knowledge of Divine truth. He was a minister of the gospel for fifty-seven years, as a preacher he was plain pointed, pungent, and clearly presented truth to the hearts and consciences of men. He loved the doctrines of grace and founded all his hopes on the finished work of Christ.

His end was peaceful. The last words he was heard to utter were "O death! come through Christ my Lord." This ended his long and useful life. May the mantle of this Elijah fall on many an Elisha.

### REV. LESTER WILLIAMS, JR.

Rev. Lester Williams, eldest son of Lester and Cynthia Becker Williams, was born in West Springfield, Massachusetts, July 24th 1823. He fitted for College with the late Rev. Sandford Lawton, of Springfield, and was graduated from Amherst College in the class of 1844. After leaving College, he studied Law with E. D. Beach of Springfield and was admitted to the Bar in 1846. Upon his admission to the Bar, Mr. Williams went to Knoxville, Tenn., and continued to practice his profession there until 1848. Becoming converted in that year, he took up the study of Theology and for the two following years continued to study and preach. Leaving Tennessee in 1851, he was ordained at Russell,

Massachusetts, in August of that year, and served the Baptist church there as pastor for three years. Subsequently he was pastor of the Baptist Churches at West Townsend, Mass., for six years; at Holden, Mass., for six years; at Oswego, N. Y. for four years; and at Fredonia, N. Y. for seven years, from 1873 to 1880.

In 1866 Mr. Williams again went South and became Superintendent of the Colored Refugee Home at Camp Nelson, Ky. He also served as Chaplain of the Mississippi Constitutional Convention in 1868.

After leaving Fredonia in 1880, his last pastorate, Mr. Williams spent the remaining five years of his life in his native town, West Springfield Mass. During those last years, his time was occupied with many and varied activities,— caring for his widowed mother; managing the estate left by his father; preaching as supply for neighboring churches; serving the Town on the School Board for four years, much of the time as Chairman of the Board; officiating during his last year as Chaplain of the Hampden County Jail. He died October 24 1885 as the result of an accident upon the railroad.

Mr. Williams was twice married; Sept 26th 1848 to Frances L., daughter of William Clough, who died in Holden Sept 7th 1861;

and October 9th 1862, to Ann E., daughter of Waterman G. Warren of Holden.

Mr. Williams was unusually tall, erect in carriage and dignified in manner. "He was a man of vigorous mind, original thought and effective address. His preaching had characteristics peculiar to itself. He never traveled in any beaten path, but in his unfolding of the Scripture generally brought forth something unobserved by others. If, occasionally, his labored thinking could not find clear expression to convey his mind to another, yet for the most part he exhibited the power of a logical and instructive teacher. At times, he rose into flights of most impressive eloquence, and stirred the hearts of his hearers with most penetrating force. He was a man of sobriety and dignity and worth; a man to be respected in every relation of life. He had clean lips and hands and heart, and was a lover of all good men."*

* Minutes of Massachusetts Conference of Baptist Ministers, 1886.

REV LESTER WILLIAMS, JR.

## THE MEMORABLE CRUSADE OF 1873

IT began in the audience room of the Fredonia Baptist Church. The date, December 14, 1873.

There was an appointment for a union, temperance, Sunday evening service. The address was by a noted temperance speaker and reformer; Dr. Dio Lewis. Probably not a single person of that large audience, went there, anticipating any special result.

Fredonia had been for many years, given over to her rum idols. The programme had been, that while "temperance meetings would come and go, the saloon went on forever". Sometimes it occurs that even temperance meetings, as well as individuals, "build wiser than they know", and such, in the providence of God, was to be this meeting.

In the course of his address, Dr. Lewis outlined the plan of making the saloons the special subjects of visitation and appeal, by an organized band of women christian temperance workers. He gave several instances of good results from such efforts. The all-around discussion, which followed this address, was marked by an enthusiasm never to be forgot-

ten. Mr. Orson Stiles, the first speaker called on, responded with one of his characteristic, magnetic talks. He pledged himself and his wife to the work.

The Baptist pastor, Rev. Lester Williams Jr., true to his Massachusetts blood, and great hearted sympathy for those suffering from strong drink, advised immediate action. " The time to strike, is when the iron is hot ".

Rev. A. L. Benton, the able and influential pastor of the Presbyterian Church; Rev. Randolph, pastor of the M. E. Church — the church always foremost in temperance work, — heartily agreed with former speakers. Dr. Armstrong and Prof. Sanford of the Normal School; Messrs. L. A. Barmore and E. W. Meacham, each made telling remarks. The result was, that before the meeting adjourned, an organization of women was made and it was agreed to begin the next day — Monday.

Monday morning ushered in the first bright day that has been seen here for a long time, and Rev. Mr. Williams' remark that they could see the smile of God in the open heavens, did not seem extravagant. There were at least three hundred men and women on hand at the hour appointed and after prayer, singing by Prof. Riggs and exhortations by speakers of both sexes, the ladies withdrew to the rooms below and arranged the details of their march.

The men present continued in prayer and consultation, when it was suggested that those present pledge their support in dollars and cents. The following names were given to a pledge to pay the necessary percentage of the sum set opposite their names, sustaining the movement. The sums were $1,000 each, so we merely give the names as follows: — John Hamilton, Jr., Geo. W. Lewis, Dr. E. M. Pettit, Alva Colburn, C. L. Mark, Geo. H. White, Alex. Morian, Dr. Dio Lewis, H. R. Sanford, Rev. L. Williams, Jr., Rev. A. L. Benton, E. Davis, S. S. Crissey, Rev. R. F. Randolph, G. N. Frazine, Otis Hall, G. C. Hutchinson, Frank Pier, Orrin Doolittle, J M. Tiffany & Son, L. A. Barmore, O. Stiles, B. F. Skinner. Temperance meetings were arranged for every Sunday night and prayer meetings every night till the work should be accomplished. (*Fredonia Censor Dec. 17, 1873*)

The women were reported to have adopted their appeal and to be terribly in earnest, determined to persevere, and the meeting adjourned with prayer.

It was about half past twelve when the procession of ladies came forth from the basement of the Baptist church, and a fine looking procession it was, as they quietly walked across the park, Mrs. Judge Barker and Mrs. Rev. L.

Williams at the head. There were over a hundred in the line, comprising wives of our most respected citizens, venerable and revered matrons as well as many young ladies.

Down the steps of the Taylor House saloon filed the determined band and nearly filled the room. The proprietors, Messrs. M. H., W. W. and D. Taylor were all present and Mrs. Judge Barker immediately informed the head of the firm, the object of their visit, namely to appeal to them personally to cease the sale of intoxicating liquors. Mrs. Williams then read the appeal as follows:—

In the name of God and humanity, we make our appeal: —

Knowing, as we do, that the sale of intoxicating liquors is the parent of every misery, prolific in all woe, in this life and the next, potent alone in evil, blighting every fair hope, desolating families, the chief incentive to crime, these, the mothers, wives and daughters, representing the moral and religious sentiment of our town, to save the loved members of our household from the temptations of strong drink, from acquiring an appetite for it and to rescue, if possible, those that have already acquired it, do earnestly request that you will pledge yourself to cease the traffic here in those drinks forthwith and forever. We will

also add the hope that you will abolish your gaming tables.

A hymn was sung to Pleyel's sweet air, then all joined in the Lord's prayer. Mrs. Tremaine, a venerable and gifted woman, followed with a prayer which in its impressive earnestness and christian tenderness, seemed inspired.

Mrs. Barker then asked Mr. Taylor if he would not accede to their appeal. He said he was not prepared to answer. He believed in temperance, does not drink himself, but felt obliged to keep it in his hotel. If he were not keeping hotel, would be as strong as they. The ladies said they did not come for argument, but urged him by the promises of God to head their pledge. Mr. Taylor finally said "If the rest will close their places, I'll close mine;" at which he was heartily cheered. "I mean the drug stores too", he added, which amendment was accepted.

The women visited all the places in the village where intoxicating liquors were sold, and in the main, they were courteously received.

Monday evening a prayer meeting was held, word being received that one of the drug stores had acceded to the proposition, not to sell any more spirituous liquors, to be used as a beverage. Daily visitations continued during the week and the next Monday afternoon, the

women met and organized with the following pledge.

We, the undersigned women of Fredonia, feeling that God has laid upon us a work to do in the cause of temperance, do hereby pledge ourselves to united and continuous effort to suppress the traffic in intoxicating liquors in our village, until this work be accomplished; and that we will stand ready for united effort upon any renewal of the traffic. We will also do what we can to alleviate the woes of drunkards' families, and to rescue from drunkenness, those who are pursuing its ways.

This society shall be known as "The Women's Christian Temperance Union of Fredonia".

LEWIS B. GRANT

## 1880-1889

Pastors — 1880-84 — Rev. Malcolm MacGregor; 1885-9 — Rev. Charles E. Smith D. D.

Clerk — 1880-89 — A. Z. Madison.

S. S. Superintendents — 1880-81 — Dr. F. B. Palmer; 1882 — A. F. Jenks; 1883-85 — George Tate; 1886-87 — Dr. F. B. Palmer; 1888-89 — Prof. F. N. Jewett.

MEETINGS OF THE ASSOCIATION

1880-84 — Point Chautauqua; 1885 — Forestville; 1886 — Panama; 1887 — Jamestown; 1888 — Brocton; 1889 — Cherry Creek.

## LEWIS B. GRANT

LEWIS B. GRANT was born October 17, 1809. He died March 16, 1884. Mr. Grant's ancestors were of Scottish descent. His father, John Grant, was born September 13, 1785. His mother, Clarissa Wooster was born Nov. 13, 1782. His parents were married in 1807.

Julia Ann Forbes was born March 20, 1821. L. B. Grant and Julia A. Forbes were married June 19, 1836.

L. B. Grant's native town was Smithville, Chenango County, N. Y. His school days ended with a few years' study of medicine, which he finally relinquished, accepting a situation as salesman in a store in Oxford, which he held three years. In 1831 he left his native county and engaged himself as chief clerk for

Camp & Colville at Forestville in this county. This place he occupied for eight years, so much to the satisfaction of his employers that he was offered one half of the stock as a gift if he would enter the firm as a partner.

In 1839 he came to Fredonia and engaged in trade with his father-in-law, Col. John Forbes, and his brother-in-law, D. S. Forbes, under the firm name of J. Forbes & Co., thus commencing a mercantile career which lasted over forty years. After this firm was dissolved, Mr. Grant was in trade alone nearly two years. Then the firm of Grant, Forbes & Co., was formed, consisting of L. B. Grant, Elias Forbes, John M. Grant, and John B. Forbes. This partnership continued five years with one store at Fredonia and one at Jamestown, when Mr. Grant bought out the interest of his partners in the Fredonia store in 1853, and continued the business alone until Dec. 1st, 1879. He had then reached his three score and ten, with health impaired by constant application, and retired to enjoy his well earned competence, and the consciousness of a well spent life. But the rest was short. The unremitting vigilance and the intense care of a long and monotonous business career, without recreation, had so exhausted his vital forces, that his decline could not be arrested.

During his residence in Forestville, Mr.

Grant made a public profession of his faith in Christ, uniting with the Baptist church at that place, and since his removal to Fredonia, the Baptist church here, for the past forty-five years, has found him one of its most generous and devoted members.

He led a blameless and quiet life, devoted almost entirely to three objects:— his business, his home and his church.—Verily he was "Diligent in business, fervent in spirit, serving the Lord." While noted for humility and meekness, he had a faith which could not be shaken, and convictions of duty, from which he could not be swerved.

Those who knew him, always knew where to find him. His gifts to the church and other religious institutions were large and numerous, during his whole life, and the last time he wrote his name, it was to sign, together with his wife, a deed conveying the commodious residence adjoining his own on Main Street, as a gift to the Baptist church, for a parsonage. His work was well done, and last Sunday morning, about the ringing of the second bell, his usual time to walk quietly down to church, he as peacefully and quietly took his departure for the church triumphant.

Mrs. Lewis B. Grant died Feb. 7, 1887.

Malcolm MacGregor was born in Osgoods Ontario, Canada, November 27, 1842. He was baptized by Rev. W. R. Anderson, in Breadalbane, Ont. June, 1854; experienced a call to preach the gospel, under the ministry of Daniel McPhail; completed the prescribed course for students for the ministry, in Woodstock College, under President R. A. Fife in the Spring of 1868, and in June of that year was ordained. For twelve years, in his native province, he did pastoral work in Kempville, Smith Falls, and Georgetown churches, and evangelistic and fostering work in connection with the Convention East. From the Spring of 1880, to the close of 1890, he labored in the State of New York; first as pastor 1880-1884 of the First Baptist Church at Fredonia, N. Y. and then of the Riverside Church, New York City. From New York, he went to Jacksonville, Florida, where he was for four years pastor of the First Baptist Church. From 1895 to 1908, he made his headquarters in Atlanta, Ga. while he was engaged in evangelistic work in many states.

Dr. MacGregor died in Atlanta, April 23, 1908, after an illness of one month. A letter received from Atlanta, May 21, last, states that his surviving family are the widow and two daughters, then in Atlanta, and a son,

REV. MALCOLM MacGREGOR

DAVID BARRELL

Will, married and living in New York City.

For the past thirteen years, Dr. MacGregor, besides doing evangelistic work, gained a high reputation in the lecture field. One of his lectures. "Nationality in Wit and Humor" was delivered in Fredonia, and also upon the Chautauqua Assembly Platform.

DAVID BARRELL

Deacon David Barrell, born Dec. 22, 1803, in Hartford, Washington County, New York. Died Jan. 3, 1888, in Pasadena, California. Buried in Forest Hill Cemetery, Fredonia, N. Y.

"I have great cause for thankfulness that I may enter upon a new year under such favorable circumstances. I hope I may have wisdom to use what is committed to my care, with prudence, and as may best promote the interests of my family and friends and honor God."

(Close of the year 1860, diary of D. Barrell)

(Biographical Sketch by A. Z. Madison)

David Barrell was the fourth son of Deacon Colbun Barrell of Hartford, Washington County, N. Y. He was born near South Hartford village, on the 22d. of December, 1803, on the farm homestead. His education was received wholly in the Common school, and

in one of the best of Christian families. He worked on the farm until about 17 or 18 and was then, for some three years, a clerk in the store of Benjamin Hyde (the father of the late L. L. Hyde of Dunkirk), in the North Hartford Village. At the close of his clerkship, in 1825, he left Hartford and went to Gouverneur, St. Lawrence Co., N. Y., and was taken in as a partner in a store, by the firm of Rowley & Madison. (The latter being A. Z. Madison of this village). A few months later, the senior partner left this firm and the name was changed to Madison & Barrell. Subsequently, some years later, he had a store of his own in same village, and did considerable business. About 1829, he removed to the old village of Evans Center, Erie Co., and did more business in selling goods. About 1836 he removed to Fredonia, where he again sold goods for many years and was well known as a merchant and a successful business man. He was converted to Christ in his youth, before leaving his native town, and has since been known as a uniform christian. He returned to Hartford in 1826 and married Miss Clarinda Yale, a niece of David Doane. He outlived all his father's family and also his own; his father, and mother, five brothers, and two sisters, and his wife and four children, all having preceded him. All his brothers and

sisters were professed christians, and among them, were one minister, four deacons, and one minister's wife. His wife and daughter (the only child that lived to maturity) were professors of religion. This daughter, became the wife of Salem Kennedy of Buffalo. She died many years ago, but a warm attachment between Col. Barrell and Mr. Kennedy has ever remained, and Col. B. made his home with " Salem ", as he always called him, before leaving for California, the last time. He held several offices, both military and civil, and was active in the discharge of duties incumbent. While in Gouverneur, he was made Captain of a military company, of which A. Z. Madison was Lieutenant, and in Fredonia, was Captain of the Fredonia Guards, and was afterward made Colonel of militia. In the campaign of 1840, he went with his company to Fort Meigs, where was celebrated the famous battle of Tippecanoe, fought by Gen. Harrison, Nov. 7, 1811, against the Indians. He was one of the first trustees of Forest Hill Cemetery, and for more than twenty years its Secretary and Superintendent.

## 1890-1899

Pastors — 1890-99 — Rev. Charles E. Smith, D. D.
Clerk — 1890-91 — A. Z. Madison; 1892-98 — E. J. Crissey; 1899 — Chas. O. Mason.

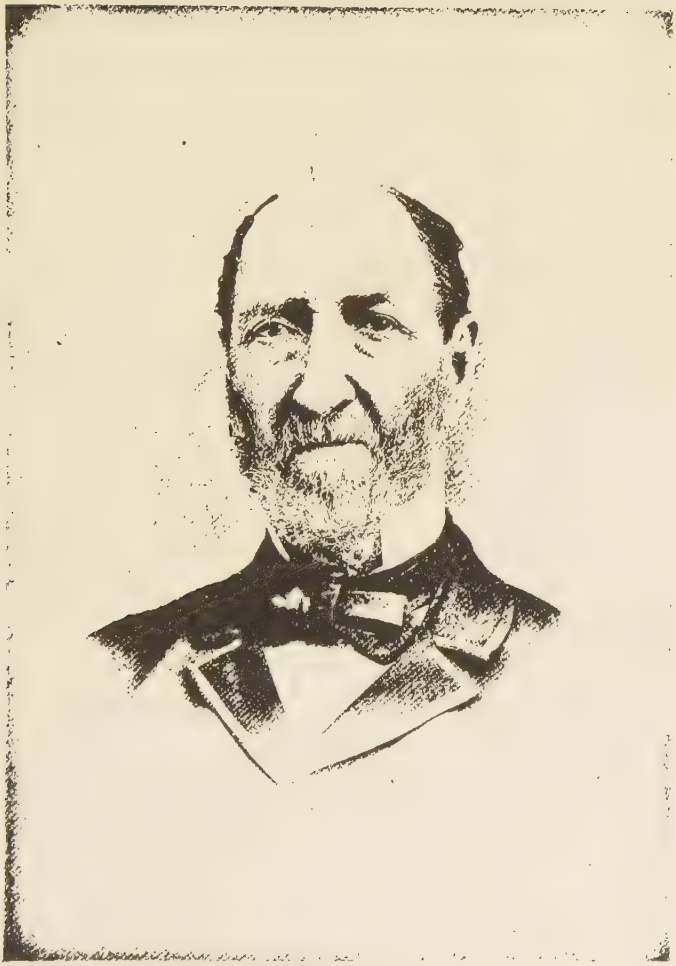
S. S. Superintendent — 1890-93 — F. S. Lyon; 1894 — E. J. Crissey; 1895 — Chas. L. Goulding; 1896-99 — Chas. O. Mason.

Meetings of the Association.

1890 — Fredonia; 1891 — Forestville; 1892 — Jamestown; 1893 — Ripley; 1894 — Busti; 1895 — Randolph; 1896 — Panama; 1897 — Findley's Lake; 1898 — Stockton; 1899 — Cherry Creek.

## ALMOND Z. MADISON

ALMOND Z. MADISON was born in Hebron, Washington County, N. Y., August 17, 1803. He died in Fredonia, N. Y. March 2, 1892. Mr. Madison in early life made a profession of religion, was baptized in 1832 and united with the Baptist church. Before coming to Fredonia he was for several years the clerk of the Baptist church in Gouverneur, N. Y. In 1842 he came to Fredonia, N. Y., where his friend David Barrell then was established in business. In 1848 on the reunion of the two factions of the church, he was made the clerk of the Fredonia Baptist Church, which office he held until 1890 a period of 43 years. It is believed that this is the longest period of continued service of any



A. Z. MADISON

officer of the church in its entire history of 100 years.

Mr. Madison was an earnest, devoted and wholly consecrated christian. His faithful painstaking business habits, his accuracy in details, peculiarly fitted him to be the model church clerk.

It is to his faithfulness and care in making and preserving the records that the historian of this Centenary volume is largely indebted for much valuable material. The sketch of one pastor — Rev. Charles Thompson, is wholly the work of his pen. Mr. Madison was keenly interested in public affairs and was the able Secretary and Treasurer of the Fredonia Academy, from Jan. 7, 1869 till its close, an institution the predecessor and in a sense the forerunner of our noble State Normal School.

Many a poor boy struggling for the attainment of a better education in the "Old Academy" will remember the friendly smile and hand shake of the worthy secretary of that time honored institution. Into the sacred precincts of the pleasant home on Green street, the biographer may well pause before entering. It was a christian home. The two sons became eminently respected and successful men of business. The daughter, a graduate of Fredonia schools, on the death of both her parents

made her home with her brother, the late James H. Madison, in Buffalo.

His pastor, Rev. C. E. Smith, D. D., says of Mr. Madison — "He was a remarkable instance of undiminished ability and faithful service to the very end of his long and very useful life."

Mr. Madison married Deborah Rowley of Gouverneur, N. Y., May 1st 1825. Their sons: — James H. Madison, born March 6th, 1826, died June 23 1899. John R. Madison, born February 21 1829, died October 10th 1898. Deborah Rowley Madison, died Gouverneur July 21 1832.

June 23 1839 Mr. Madison married Maria T. Vary (born January 19 1814) of Gouverneur, N. Y. Their daughter, Sarah M. Madison was born June 19 1843 Fredonia N. Y. Maria T. V. Madison died at Fredonia N. Y. March 2 1892.

### REV. CHARLES E. SMITH, D. D.

Charles E. Smith was born Jan. 22d, 1835, at Fall River, Massachusetts. He was the son of Philip and Roby Smith, much loved and honored members of the First Baptist Church, in which his father, long held the office of deacon. This church was, and still is, one of the strongest and most influential in the old Bay State. Its pastors were men of high order

REV. CHARLES E. SMITH, D. D.

and the standard of character maintained by its membership was such as to produce, in the mind of a child, the utmost confidence and veneration.

Converted at the age of fifteen, he was baptized by Rev. A. P. Mason D. D., long a district secretary of the American Baptist Home Mission Society. At the age of twenty-one, he entered Rochester University, with the secret purpose to prepare for the ministry, but on the very night he left home, the church licensed him to preach the gospel, and thus informed him of its conviction regarding his duty. After a college course of four years, followed by three years in Rochester Theological Seminary, he began his ministry as pastor of the First Baptist Church of Pawtucket, R. I. in August, 1863, and was soon after ordained by a council of the Rhode Island churches.

He was married Feb. 17th, 1864 to Catherine A. Kimball daughter of Morris and Louisa Kimball of Fulton, N. Y.

This pastorate was followed by others in Cincinnati, Ohio, New Haven, Conn., Syracuse, N. Y. and finally at Fredonia, N. Y. The first call which he received from this church, in the Autumn of 1884, was not accepted, but a second call, in the succeeding Winter, convinced him of the divine will, and

he entered upon his pastorate about the middle of January 1885.

The first year of his pastorate was memorable for more than one reason. The Fellowship Meeting, which was to be for so many years, such a delightful and profitable occasion to the church, was instituted on April 4th. 1885. Mr. Smith had originated such an annual gathering in his previous pastorate in Syracuse, and had found it so profitable, that he lost no time in proposing it to the brethren and sisters in Fredonia. It was called a "Covenant and Fellowship, or Partnership Meeting", marked the beginning of the financial year, and was celebrated on Saturday afternoon, with appropriate religious exercises; the calling of the church roll, with responses from those present, and letters from absent members, and finally by a supper in the church parlors, of which all members of the congregation were invited to partake. The new institution was at once a great success, and has ever since continued one of the most interesting and valuable features of the activity of the church.

During the Summer of the same year, the church edifice was repaired and improved at the expense of about a thousand dollars. The walls and ceiling of the audience room were re-frescoed; the wood work stained and var-

nished, and the aisles and pews carpeted. When the work was completed, all felt that we had a far more beautiful and appropriate place of worship.

The first baptism by the new pastor, was that of Miss Jennie M. Merrill, May 3d. 1885. The whole number of members received during his entire pastorate, was 250, of whom 133 were by baptism.

The Rev. Lester Williams, a former pastor of the church, having died at Springfield, Mass. appropriate memorial services were held on Nov. 6th. 1885.

From the outset, Mr. Smith made an effort to establish increasingly cordial relations with the pastors and sister churches of the village, and this resulted in a union of the Baptist, Methodist and Presbyterian churches, for an evangelistic series of meetings, in the Spring of 1886. The services of Rev. E. E. Davidson were obtained to conduct the meetings, which continued from April 4th. to May 11th., and resulted in much quickening of the churches, and many additions. On June 24th. the hand of fellowship was given by the pastor to 24 new members, and others were received on subsequent Sabbaths.

The esteem felt for Rev. E. E. Davidson was such that he was again invited by these churches to conduct evangelistic meetings in

1893. These meetings began April 9th. lasting three weeks, and were fruitful in conversions.

A third union in evangelistic work was entered into by the three churches in 1897, and the Rev. M. S. Rees conducted the meetings, with marked success. The fraternal spirit evinced and produced by these united labors, resulted in joint evangelistic services at other times under the leadership of the pastors, and in a united Sabbath afternoon service, during the Summer months, which has become a well established institution.

Early in his ministry, the pastor thought that the work done by the Ladies' Aid Society could be better done by a considerable change in its method of organization. He called the ladies of the congregation together; made known his views, and asked them to permit him to substitute a plan of his own. With their unanimous and cordial agreement, they were distributed into eight sections alphabetically, each with its own chairman and treasurer, and a general treasurer to have oversight of all; these officers to be appointed by the pastor. This plan proved a great improvement; yielded much larger financial results and was adhered to, substantially through the greater portion of Mr. Smith's pastorate.

In September 1886, the time of the Covenant meeting was changed from Saturday

afternoon to Thursday evening. The change was unfortunate in regard to the country members, but the brethren in the village, who had rarely attended the meeting, were now able to be present.

Sept. 8th, 1887, Mr. Thomas Elgar was licensed to preach the gospel. He soon became widely known as the "Prison Evangelist", having visited prisons and preached to prisoners in many states of the Union; held evangelistic services in many towns and cities, and has been the means of the conversion of many persons. He has always shown the warmest gratitude and love towards the dear church which encouraged him to begin his mission.

Dea. Barrell died Jan. 3d. 1888 in California, and upon the arrival of his remains in Fredonia, was appropriately honored with a memorial service, in which his life-long devotion to the church, was fitly acknowledged. He crowned his devotion by a legacy amount ing to about $2,500.

Franklin S. Lyon was chosen deacon, Dec. 5th. 1890. A man of remarkably strong character, fervent piety and life-long experience as a successful teacher, he was eminently fitted for the office, and was ideal in the performance of its duties as long as health continued.

In 1891, the pastor was honored by his Alma Mater, the University of Rochester, with the

additional degree to those already received, of Doctor of Divinity.

The Rev. A. Kingsbury, a greatly respected and loved ex-pastor of the church, died in Fredonia, June 8th. 1893. It was during his pastorate, and largely through his influence, that the present house of worship, was erected, and the church enjoyed his counsels, through his later years.

In 1895, Brother Thomas Elgar expressed a desire for ordination, and accordingly a council was called, which gave a unanimous approval, and the ordination occurred on Dec. 17th.

In 1892, on March 2d. Bro. A. Z. Madison, who for many years had been a painstaking and scrupulously accurate clerk of the church, passed to his reward, at the age of 89. He was a remarkable instance of undiminished ability and faithful service, to the very end of his long and useful life.

Our venerable and beloved Dea. Buck ended life by an extremely painful sickness, which he endured with great resignation, on August 16th. 1892.

Bro. William W. Barker who had been a child of our Sabbath School, and of the church, and as such, had won the respect and esteem of the brotherhood, was licensed to preach the gospel, Oct. 2d. 1898.

In January, 1900, the pastor conducted revival meetings, as before, several times during his ministry — sometimes with, and sometimes without assistance. At one time, Rev. G. O. King participated; at another, Rev. Thomas Elgar. On this occasion, he called to his aid, the efficient services of Rev. W. P. Hellings D. D.

At the end of the month of March 1900, Dr. Smith finally closed his pastorate. Three years before; on May 13th. 1897, he had resigned but the church had refused to accept the resignation, and induced him to take a six months' vacation, and then resume his duties. But, on Feb. 25th. 1900, he again resigned; this time peremptorily, and the church accepted his resignation, and passed exceedingly appreciative and regretful resolutions. He preached his last sermon as pastor, March 25th. 1900, from Phil. 4: 6.

It may be added here to his personal record, what will be mentioned again in its proper place, that the church afterward honored him by electing him " Pastor Emeritus ", thus perpetuating indefinitely, in some degree, the delightful relation which has so long existed between this pastor and his people.

The family of Dr. and Mrs. Smith consists of an only daughter — Grace. In the earlier years of the Fredonia pastorate, she married a

prominent physician of the village — Dr. Nelson G. Richmond. There are three grandchildren living. Early in life Miss Grace showed marked literary tastes and gave evidence of a high order of talent for authorship. For several years past, her contributions to the *Ladies Home Journal,* and other standard papers have made the signature "Grace S. Richmond" widely known and appreciated, as one of the most successful writers of American fiction.

REV A L. JAMISON

## 1900-1908

Pastors — 1900-1905 — David Lee Jamison. 1906-08 — Merritt J. Winchester.

Clerk — 1900-08 — Chas. L. Goulding.

S. S. Superintendents — 1900-03 — Chas. O. Mason; 1904-08 — Chas. L. Goulding.

Meetings of the Association — 1900 — Frewsburg; 1901 — Brocton; 1902 — Fredonia; 1903 — Forestville; 1904 — Jamestown; 1905 — Westfield; 1906 — Cherry Creek; 1907 — Dunkirk; 1908 — North East, Pa.

## DAVID LEE JAMISON

DAVID LEE JAMISON first saw the light of day among the hills of West Virginia, October 15, 1867.

He was born of Scotch-Irish parentage. At the age of twenty years he completed his college course, receiving the degree of A. B. at the University of West Virginia. A few years later he completed the law course at the same institution of learning and was given the degree of LL. B. He then spent one year in special studies in the Columbia Law School, of New York City. Returning to his native state he practiced law in the city of Parkersburg, W. Va., three years, winning recognition in his profession.

He took an active interest in politics being an ardent Democrat. During one campaign

he " stumped " the Congressional district for his party. After he had been in the practice of the law for two years, his name was proposed in the Democratic County Convention for the office of District Attorney. He lacked only two votes of receiving the nomination, and the nomination by the Democratic party insured election.

He was also active in church work, and when the " State Union " of the " Baptist Young People's Union " was formed, he was chosen its first President, which office he held until he left the state.

In 1894 Mr. Jamison decided to quit the practice of the law and enter the gospel ministry. He therefore entered the Divinity School of the University of Chicago. After a year spent in theological studies, he was called to the pastorate of the First Baptist church of Gas City, Indiana.

Before entering upon the pastorate he returned to West Virginia and was ordained to the ministry by a council called by the First Baptist church of Parkersburg, of which he was a member.

Shortly after being ordained, Mr. Jamison was united in marriage to Miss Janet Browse, daughter of Hon. Robert H. Browse, of the same state.

The Indiana pastorate continued for three

REV. M. J. WINCHESTER

years. During this pastorate a new church building was erected and dedicated, the former building having been destroyed by fire; and the membership of the church was more than doubled.

He resigned to complete his theological studies at the Rochester Theological Seminary. He entered that institution in the fall of 1898 and finished the course in May of 1900. After graduation Mr. Jamison supplied the pulpit of the Second Baptist church of Rochester, N. Y., for three months, the pastor being absent on account of ill health.

Having in the mean time, accepted a call to the pastorate of the Fredonia church, he came to Fredonia September first, 1900, and entered upon the pastorate which continued through a period of five years. In that time one hundred and ninety-four members were added to the church, one hundred twenty-two of whom were received by baptism. Seventy new families became identified with the church in membership.

September first, 1905, Mr. Jamison closed his work with this church, to accept a call extended by the first Baptist church of Albion, N. Y., where he is at the present engaged.

MERRITT JOEL WINCHESTER

The subject of this sketch was born at Pawlet, Rutland Co., Vt., April 23,

1868. His father's name was Horace Winchester; the maiden name of his mother was Maria Simons. The father died when the son was seven years old. Three years later, the mother and her brother, removed to a farm near Truthville, Washington Co., N. Y. The family attended the North Granville Baptist Church. It is worthy of note that this church, though possibly never exceeding two hundred in membership, and generally much smaller, in its more than a century of life, has sent twenty-two young men into the ministry of our denomination. In the Winter preceding his thirteenth birthday, the lad gave his heart to Christ and united with the church. He attended the district school, and the Granville Military Academy at North Granville. He was graduated in June, 1885 as valedictorian of his class.

A year was spent in teaching and in various work. In September, 1886, he entered Williams College and graduated from there, four years later. In a class of seventy-four members, he was the eleventh man in standing, and was elected to the local chapter of the Φ. B. K.

A position was secured as teacher of Mathematics in an institution known as the Alabama Military Academy, at Huntsville, Ala. The year after graduation from college was spent

in teaching. During the Autumn, the Huntsville Baptist Church became pastorless and Mr. Winchester was invited to supply in the pulpit for several Sabbaths. He was licensed to preach by this church. In the Summer of 1891 he was appointed Associational Missionary of Liberty Association, in which, the Huntsville Church is located. His work consisted of visiting the small country churches of the Association, both in Alabama and Tennessee, and assisting the pastors in evangelical services. It was thought that he might be required to perform the duties of a fully ordained minister; accordingly a council was called by the church in Huntsville and he was set apart to the Gospel ministry, on August 14, 1891. The balance of August and a portion of September, were spent in the work, with good success. Over one hundred persons professed conversion, and were baptized into the membership of the churches.

In October, Mr. Winchester went to the Southern Baptist Theological Seminary at Louisville, Ky., to pursue his theological studies. At the close of the scholastic year, he became the student pastor of the church at Hemlock, N. Y. In September 1892, he entered the Middle Year class of Rochester Theological Seminary, but continued to supply the church at Hemlock until November of the

next year. During that period the church received fourteen members by baptism.

He was graduated from the Seminary in May 1894, and went at once to Elbridge, N. Y. to become the pastor of the church in that village. A pleasant pastorate of nearly twelve years followed. Unity prevailed throughout the entire period. One hundred and fifty-eight persons were baptized and the membership increased, in spite of a diminishing population, from one hundred and seventy, to more than two hundred and fifty.

On December 3, 1895, Mr. Winchester married Miss Ella Cynthia Brown of Elbridge. A daughter was born to them November 23, 1897, to brighten their home. The Summer of 1905 was spent in foreign travel.

Mr. Winchester was unanimously called to the pastorate of the Fredonia Baptist Church in February and began work on April 1, 1906. The relation happily continues in this the centennial year of the church. United and hopeful pastor and people anticipate the future.

### REV. G. O. KING

Rev. G. O. King prepared for college at the Connecticut Literary Institution, Suffield, Conn.; graduated at Brown University and Rochester Theological Seminary. His first pastorate was at Jamestown, N. Y. He was

at three different times, acting pastor of the Ninth Street Baptist Church of Cincinnati, Ohio, and acting pastor also, for two and one half years, of the Euclid Avenue Baptist Church of Cleveland, Ohio, and for six years, pastor of the Willson Avenue Baptist Church, and for seven years, pastor of the Logan Avenue (now Cedar Ave.) Baptist Church of that city. During these Cleveland pastorates, he was a member of the Boards of Trustees of the Cleveland Baptist Union, the Ohio Baptist Convention, and Denison University; and was for three successive years, President of the Ohio Baptist Convention. He also served as chairman of Building Committee and Superintendent of Construction, for four Baptist Houses of Worship, and one W. C. T. U. Friendly Inn, while pastor in Cleveland.

After leaving Cleveland, he was, for one year, pastor of the First Baptist Church of Springfield, Ohio.

Mrs. King graduated from the Connecticut Literary Institution of Suffield, Conn. For several years she was a teacher in Massachusetts, and since her marriage, has always been intimately associated with her husband in his work.

During his pastorate with the Willson Avenue and Logan Avenue churches, she was, in each of them, Assistant Superintendent of the

Sunday School, and President of the Women's Missionary Society.

She was, for several years, also President of the Women's Missionary Society of the Cleveland Baptist Association, and a member of the Board of Trustees of the Women's Baptist Missionary Society of Ohio, and actively engaged in Associational and State Sunday School, and missionary enterprises.

### REV. J. J. KEYES

Rev. J. J. Keyes, after many years of service, retired from the pastorate in 1902 and has since resided in Fredonia. He and Mrs. Keyes are members of the Fredonia Baptist Church.

Mr. Keyes has held pastorates in Elmira, Dunkirk, Buffalo, Cazenovia and other towns in the State. His last pastorate was in Cazenovia. Since his retirement, he has served as permanent supply and acting pastor, in Hornell and Ithaca, besides preaching often in cities and villages contiguous to Fredonia.

### FRANKLIN SMITH LYON

Franklin Smith Lyon was born at Buckland, Mass. Feb. 27, 1819, and died at Fredonia, New York, March 16, 1906. His early life was spent in Western New York. He was the son of Aaron Lyon and Armilla Alden

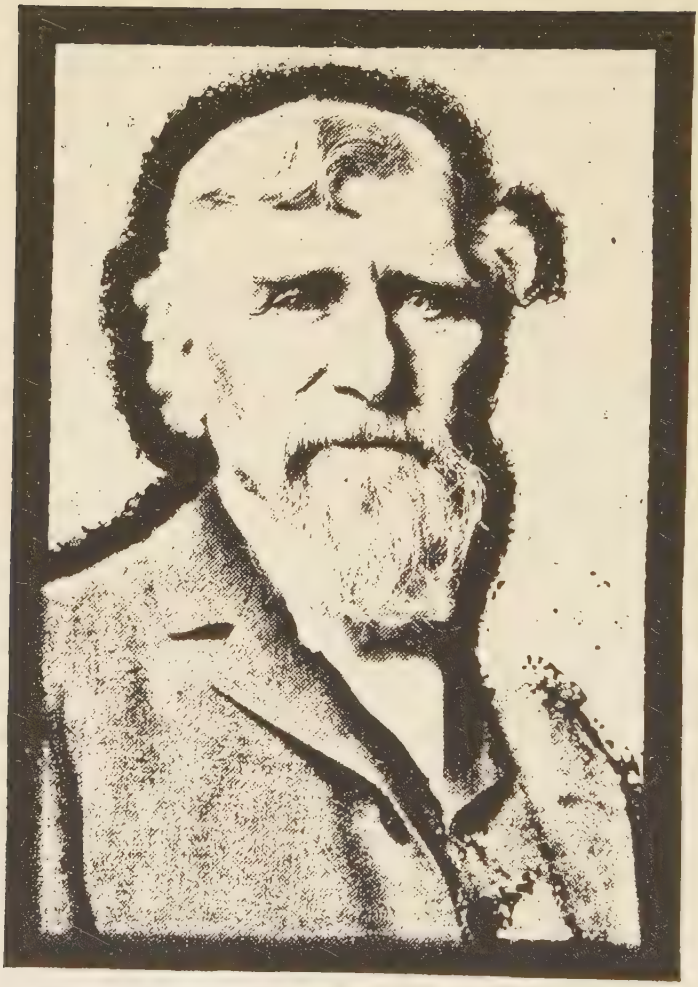
Lyon, and eighth in line from John Alden. He was a nephew of Mary Lyon, founder of Mt. Holyoke; the educator whose talents and constructive genius, have deservedly placed her name in the Temple of Fame.

Aaron Lyon was a man of sterling worth, a deacon in the church, a pioneer in the religious and civic life of Chautauqua County. Of his eight daughters and two sons, several were noted for ambition and persistence in gaining an education. Four daughters attended Mt. Holyoke and Lucy, the oldest, a woman of remarkable attainments, taught there. She was married to Edward Lord and went as missionary to China. After her death, he married a younger sister, Freelove, who also went to the missionary field. Nancy Lyon married Jesse Purinton, once pastor of the Forestville Baptist Church. Six sisters married preachers.

Franklin Lyon attended Fredonia Academy, Madison (now Colgate) University, and Rochester University, where he was graduated in 1852. His Aunt, Mary Lyon, was a help and inspiration to him in seeking an education. He taught, first in the Indian Territory, fitting Cherokee boys for college. After teaching eight years in Albion Academy, he resigned the principalship to care for his parents. Elected to the West Virginia University chair of English, in 1867, he was active in building

up what is now a large institution; serving also as Vice President, and acting President. He remained there until 1885, with three years of absence. One was spent in Michigan, in charge of a Baptist school, founded by his sister, Rosina Dayfoot, and for two years, he was agent to the Creek Indians — years of interest and valuable service. In 1885 he was appointed president of Broaddus Female College, a Baptist school at Clarksburg, West Virginia, and in 1888 he retired to Fredonia, New York, near his early home. He married in 1853, Harriet Amanda Johnson, a woman whose beautiful life was spent in quiet, unselfish work for others. They had four daughters. Harriet married Prof. F. N. Jewett, head of the Science Department, Fredonia Normal School. Florence married Rev. D. B. Purinton, formerly President of Denison University, and now President of West Virginia University. Mary married Prof. G. B. Foster, professor of Comparative Religions in Chicago University. Elizabeth the youngest daughter, unmarried, making her home with her sister Mrs. Jewett in Fredonia.

Professor Lyon was always a great church worker, helping to build up churches in Stockton and Cassadaga; also in West Virginia. He served the Fredonia Baptist Church as



DR. FRANCIS B. PALMER

teacher of a Bible class, Sunday School Superintendent, trustee and deacon; attended services faithfully, even during his last nine years of total blindness. His character was marked by fearlessness; a strong sense of right, duty, justice, and his influence over students, for good, was wonderful.

### FRANCIS B. PALMER

Francis B. Palmer was born in the town of Parma, Monroe County, N. Y., of parents who came from New London County, Conn., about the close of the first quarter of last century. His paternal grandfather was a Baptist minister, as were several of the sons and sons-in-law. His mother's father was Calvin Bolles, a business man, of Montville, Conn., related to the Bolles family of Mass.

Dr. Palmer attended a country district school the summer and winter terms from his fourth to his eighth year, and after that winter terms only, with one exception, until his seventeenth year, but in this school he took all the work necessary to fit him for college — except Latin and Greek. Summers were spent on his father's farm as were all his vacations except one until he was graduated from college. One term was spent in Brockport Collegiate Institute, and his preparation in Latin and Greek was made under private instruction.

He entered Rochester University the last term of Freshman year 1854-1855, and was graduated from the arts course in 1858. He afterward received the degrees of A. M., and Ph. D., in his junior year, although he had studied Greek less than three years, he took the first junior prize in Greek for an examination in Plutarch's De Sera Numinis Vindicta, Bishop McIllvain of Rhode Island, being the examiner. In his senior year a second senior prize, for an essay on the Classical Element in the poetry of Milton was divided between Elwell S. Otis, now Major General Otis of the U. S. Army, retired, and himself, Ex-President Fillmore acting as one of the judges. In 1861 he was graduated from the Rochester Seminary.

He united with the Baptist Church in Parma in his eighteenth year and was ordained to the ministry by the same church in 1862.

From 1861 to the close of 1905-6 he was continuously engaged in teaching and served a hundred days of the summer of 1864 in the army. He was principal of High Schools in Menasha and Appleton, Wis., was Professor in Lawrence University in Appleton two years, having the Natural Sciences one year during the absence of the President who had those subjects, and having the Greek the second year. He continued the Greek the next

two years in Wayland University Wisconsin. For eleven years he was principal of the Academic Department, first of the Normal School of Fredonia and then at Brockport, having the Pedagogics and Practice in charge two years, and teaching Greek and Latin the rest of the time. From November 1878 to the close of the year 1905-6 he was Principal of the Normal School at Fredonia.

Since graduation from the Theological Seminary he has preached occasionally, sometimes acting as stated supply but he has never had a settled pastorate. While in Brockport he was asked to lead the Student's prayer-meeting which he did the last years of his teaching there, and during the last four years not a class went out that did not number every graduate from the Normal Department as a professed Christian. And the lives of the many who made profession during those years have shown a constancy and sincerity that have seldom been equalled for universality in any similar body of Christians. Among the most cherished reminiscences brought out in letters from former pupils in Brockport and Fredonia alike, are the expressions of gratitude for the lessons learned in the Student's Prayer-meetings.

On coming to Fredonia with his family he united with the Church here and has served most of the time as Superintendent of the Sun-

day School, as Sunday School teacher, as Trustee, or as leader of a Teacher's Bible Class.

Besides writing much for educational and religious journals and reviews he is author of Science of Education and Thoughts on the Lord's Prayer.

## Y. P. S. C. E. OF THE FREDONIA, N. Y. BAPTIST CHURCH

THE Young Peoples Christian Endeavor Society of the Baptist Church of Fredonia, N. Y. was organized in 1889. As far as can be seen, the Christian Endeavor Society, during the earlier years of its history, does not differ greatly from its present method of working. It has ever been on the outlook, to keep in touch with the young people of the Church and to get them interested. The prayer meeting committee arrange for the Sunday evening meetings. The calling committee have, and do endeavor to call on the sick and elderly people in the church. The society has always contributed to the work of the State Conventions, and to missions. Last year, 1907, February was set apart as a month of self denial, and boxes were given to individual members. Together with what was taken from the Missionary fund of the Society, something over thirty dollars ($30) was sent away for mission work (The largest sum ever given at one time to missions). Ten dollars ($10) was raised two or three years ago for the quarter century centennial of the Christian Endeavor Society. For some time, the soci-

ety has paid half of the expenses of the weekly bulletins of the church. But, this present year they are meeting the entire expense.

## THE PLEDGE

"FOR CHRIST AND THE CHURCH"

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

"We Are Laborers Together With God"

## LIST OF OFFICERS

*October 1889*

Pres't — E. J. Crissey, Sec'y — Matie Sackett.

*April 1890*

Pres't — E. J. Crissey, Sec'y — Matie Sackett.

*October 1890*

Pres't — E. J. Crissey, Sec'y — Matie Sackett.

*March 1891*

Pres't — Jay Willard, Sec'y — Ella Davis.

*October 1891*

Pres't — Julia Harris, Sec'y — Anna Nourse.

*October 1892*

Pres't — Anna Nourse, Sec'y — Ruth Perrin.

*September 1893*

Pres't — Miss Jessie Morian, Sec'y — Mr. Brooks.

*April 1894*

Pres't — Mr. Raynor, Sec'y — Jessie Morian.

*October 1894*

Pres't — Miss Lyon, Sec'y — Mr. Ellsworth.

*April 1895*

Pres't — Lena Potter, Sec'y — Julia Harris.

*October 1895*

Pres't — Lena Potter, Sec'y — Julia Harris.

*April 1896*

Pres't — Lena Potter, Sec'y — Julia Harris.

*October 1896*

Pres't — E. J. Moran, Sec'y — Mrs. Florence Raymond.

*April 1897*

Pres't — O. W. Fargo, Sec'y — Mrs. Raymond.

*October 1897*

Pres't — Lena Potter, Sec'y — Clara Britton.

*May 1898*

Pres't — Lena Potter, Sec'y — Watee Shaw.

*November 1898*

Pres't —Anna Nourse, Sec'y — Ella Bronson.

*April 1899*

Pres't — D. G. Sackett, Sec'y — Watee Shaw.

*October 1899*

Pres't — Wesley Taylor, Sec'y — Dora Barker.

*April 1900*

Pres't — Carrie Dailey, Sec'y — Hattie Huff

*September 1900*

Pres't — Carrie Dailey, Sec'y — Hattie Huff.

*April 1901*

Pres't — Mrs. Florence Raymond, Sec'y —Anna Haskin.

*September 1901*

Pres't —Mrs. Florence Raymond, Sec'y —Anna Haskin.

*February 1902*

Pres't —Albert Colburn, Sec'y —Anna Haskin.

*September 1902*

Pres't — Bertha Holcomb, Sec y —Alice Munger.

*March 1903*

Pres't —Michael Gerres, Sec'y — Mrs. Geo. Blood.

*August 1903*

Pres't — Michael Gerres, Sec'y — Margaret Sadon.

*March 1904*

Pres't —Michael Gerres, Sec'y —Anna Haskin.

*September 1904*

Pres't —George Moran, Sec'y — Nellie Hough.

*March 1905*

Pres't — R. C. Wells, Sec'y — George Britton.

*September 1905*

Pres't — R. C. Wells, Sec'y — Benna Vincent.

*March 1906*

Pres't — R. C. Wells, Sec'y — Anna Haskin.

*August 1906*

Pres't — Mary Cranston, Sec'y — Elizabeth Poate.

*March 1907*

Pres't — Mary Cranston, Sec'y — Anna Haskin.

*August 1907*

Pres't — Charles Fargo, Sec'y — Anna Haskin.

*March 1908*

Pres't — Charles Fargo, Sec'y — Martha Husted.

For 1904, the Society of Christian Endeavor report total membership, 65; average attendance, 23; expenses $18.30. Junior Superintendent, Mrs. D. L. Jamison.

For 1905, Corresponding Secretary, Miss Hattie Blood; average attendance, 35; expenses, $15; benevolence $3.00.

For 1906, average attendance, 29; expenses $33.00; Benevolence, $10.00.

For 1907, average attendance, 30; expenses $30.00; benevolence $40.00; total membership, 60.

## SUNDAY SCHOOLS

RECORDS as to the first Sunday Schools in the Baptist Churches of the county, are singularly deficient. The brief history given of each of the following:— Olivet, Mayville, Sherman, Panama, and Busti churches, gives no data.

At a church social held at the home of Mr. A. C. Guild, Fredonia on Christmas Eve 1858, Mr. A. Z. Madison, on behalf of the Sabbath School, made a presentation of Olshausen's Commentaries, to the Superintendent. This was the first American, revised from the fourth German Edition, by Dr. A. C. Kendrick. The books were inscribed — "These six volumes Olshausen's Commentary are respectfully presented, this 25th of December, 1858 to Mr. John Hamilton Jr., Superintendent of the Baptist Sabbath School, Fredonia, as a slight acknowledgment of their regard and appreciation of his services for the last ten years, by a number of the teachers and friends of said school."

The records show that Mr. Hamilton succeeded his father, John Hamilton Sr., as Superintendent. The early methods, both in Sunday School, as also in church worship, were

very plain and simple. It became a necessity, owing to the widely scattered membership of the early days, to have the preaching service forenoon and afternoon, with the evening meeting, a prayer meeting. The Sunday School would be held at the noon intermission, between the two preaching services.

The regular, unvarying program for the classes, was to commit to memory seven verses each week, which would be repeated to the teacher. The lesson was never read by, or before the class. Scholars who could not, or possibly would not (unaided) learn the lesson, were aided by their parents. Lessons were not selected at random, but a certain book, as for example, the Gospel of St. John was gone through with, chapter by chapter, from the first verse to the last verse.

During the long term in which Mr. Hamilton was the Superintendent, the Fredonia school greatly prospered. For his service, the church and Sunday School gave him a life membership in the American Baptist Home Mission Society, in 1851 and another life membership in the American Sunday School Union, in 1855.

Prior to 1861 the minutes give no statistics of the work of Sunday Schools. At the annual meeting of the Association in 1860, Rev. Emerson Mills, Rev. H. H. Phelps and

Harlow Crissey were appointed a committee to take into consideration the subject of the interests of Sunday Schools. The committee reported at the Semi-Annual meeting of the Association at Cherry Creek, Feb. 1861 and the " Sunday School Convention of the Erie Baptist Association " was organized with the usual Constitution formula.

Art. 4, says — " No person shall be a delegate to this convention unless he is interested in the cause of Sunday Schools at home"

At the first meeting of the Convention at Nashville Tuesday evening Sept 3, 1861, the officers chosen were President D. Barrell, Fredonia; Vice President Rev. O. Putnam, Clear Creek; Secretary, Rev. E. Mills, Forestville; Treasurer Hollis Thompson, Stockton.

Fredonia reported John Hamilton Jr., Superintendent and 100 scholars.

Dunkirk, L. Parsons Superintendent, 54 scholars. Cassadaga, Charles Phillips, Superintendent, 50 scholars. Regarding Fredonia a note says — " This school raised $12.80 for missions, $11.36 for Young Reapers, $25, to replenish library, $10, of mission fund sent a library to Kansas. One hundred volumes were sent to Warren Pa., three bible classes." J. Hamilton, Superintendent of Laona Mission School, 60 scholars. The second annual

meeting of the sunday school convention was September 2, 1862 at Stockton.

Fredonia reported 225 scholars, 15 teachers, 100 volumes in library. Another Mission school was reported at Cordova, Thos. B. Sweet, Superintendent, 30 scholars, 5 teachers. J. Hamilton Jr. was elected president, Chas. Phillips vice-president.

At the third annual meeting at Randolph Sept. 1, 1863, the only changes in the officers of 1862 were Rev. G. D. Downey, secretary, D. Barrell, treasurer. Fredonia reported 220 scholars, 16 teachers. Sheridan and Arkwright school reported Edson I. Wilcox, superintendent.

At the fourth meeting at Fredonia, Sept. 6, 1864, the delegates were Mrs. Helen Barker, Miss Nora Guild, S. S. Crissey, Clarence Lewis. At the 5th annual meeting at Forestville, Sept 5, 1865, Fredonia reported T. B. Sweet, superintendent, 217 scholars, 16 teachers. The sixth annual meeting of the S. School convention was at Cherry Creek, Sept 4, 1866. Fredonia reported superintendent J. Hamilton, Jr., 247 scholars, 17 teachers, 280 volumes in library. On motion of Rev. H. M. Jones, the 6th and 7th articles of the Constitution were amended to read —

Art. 6 — There shall be an annual meeting of this convention on the first Wednesday in

June at 1:30 P. M. when officers shall be elected. Letters from schools read. Addresses delivered, or any other appropriate business transacted.

ART. 7 — There shall also be a semi-annual meeting on the evening of the first day of the session of the Erie Annual Association at which no person shall speak more than five minutes at one time, without the consent of the Convention.

The first anniversary of the Chautauqua county sunday school convention was held in Brocton, May 5-6, 1868. It was composed of the sunday schools of both Erie and Harmony Association. Twenty-three schools were represented with a total of teachers and scholars of 2809.

Fredonia had 257 scholars, 15 teachers, number of volumes in library 280, benevolent contributions, $113.35.

The second anniversary was in Sherman June 2, 1869. Rev. L. J. Fisher conducted a map concert, subject "Sacred Waters." To the Fredonia school the subject was —"Egean Sea" and the scholars taking part were Emma Frazine, Alice Story, Mina C. Connelly, Estelle Lewis.

The Fredonia letter says: —

Rev. H. M. Jones, for six years our beloved pastor closed his labors April 1st. Dur-

ing the year, 10 of the children of the sunday school have been baptised into the fellowship of the church. Have a new Lecture room, with convenient rooms adjoining for Bible and infant classes. Have a penny collection each Sabbath for missionary objects, a strawberry festival for home expenses, teachers' meetings during the whole and children's prayer meetings during a part of the year. Speak highly of the influence of 80 copies of the "Macedonian Record", distributed regularly among the congregation.

In 1870 the convention met in Westfield.

The fourth anniversary of the Chautauqua County Baptist Sunday School Convention, was held with the first Baptist Church in Jamestown, N. Y., commencing Tuesday, June 20, 1871, at 2 o'clock, P. M. After singing, reading of scriptures and prayer, listened to the President's address by Rev. G. O. King, Pastor of the Jamestown Church.

Tuesday evening a concert exercise was given by the Jamestown Sabbath School; theme — The Battle of Life. The plan of this exercise, arranged by the pastor, was in good taste, its execution by the school led by the superintendent, Bro. J. Preston, admirable. The scripture selections were well memorized, and repeated even by the youngest scholars so as to be perfectly understood by the congrega-

tion present. Near the close, the spirited poem by Coxe

"We are living, we are dwelling,
in a grand and awful time,"

was recited with great appropriateness and effect.

In 1880 the S. S. Convention met June 8-10 at Frewsburg, N. Y. Fredonia reported: — Superintendent, Dr. F. B. Palmer, number of officers and teachers, 22; whole number, 215; average attendance, 128; benevolence, $27.19.

Meeting of 1881 was at Busti, N. Y. Dr. Palmer, Superintendent. Baptized, 6. Benevolence, $36.88.

Meeting 1882 at North East, Pa., A. F. Jenks, Superintendent; average attendance, 120; Benevolence, $31.41.

1883 — Stockton, June 12-13. Rev. Malcom MacGregor was President and Dr. A. B. Rice, Secretary. Resolution 4 reads: —"That we urgently recommend to our Sunday School officers and teachers, that as examples of christian virtue, they abstain from the practice of Sunday visiting or other forms of Sabbath breaking; the use of tobacco in any form, the practice of social wine drinking, or dancing or card playing. Fredonia reported: — George Tate Superintendent; 13 baptisms, money contributed, $79.43.

1884 — Cherry Creek, June 10-12. Fre-

donia reported — Officers and teachers 24, average attendance 120; baptisms 19; benevolence, $26.68.

1885 — Panama June 9-11. Fredonia reported — Superintendent Dr. F. B. Palmer; Officers and teachers 27; number of scholars 170; benevolence $44.32.

1886 — Westfield June 15-17. Wednesday afternoon Miss Elizabeth Richardson of Fredonia read an interesting and profitable essay on "Methods of Teaching". Dr. C. E. Smith preached the closing sermon from the text "But we are come unto Mount Zion".

1887 — Findley's Lake June 21-22 (Statistics not printed in the minutes). Dr. F. B. Palmer, of Fredonia, elected President for ensuing year.

1888 — Frewsburg, N. Y., June 20-21. Thursday evening Prof. F. N. Jewett, of Fredonia gave interesting stereopticon views of Palestine. Fredonia reported — Superintendent Prof. F. N. Jewett; Benevolence, $16.82.

1889 — Portland June 4-6. Fredonia reported — Superintendent Prof. Franklin N. Jewett; average attendance 136; benevolence, $34.56.

1890 — Kennedy June 3-5. Fredonia reported — Superintendent Franklin S. Lyon; baptisms 4; benevolence $41.77.

(NOTE—In all cases these reports for benevolence do not include the sums used for the support of the school, which in 1890 was $93.19.)

1891 — Brocton June 9-10. Fredonia reported — Superintendent F. S. Lyon; baptisms 2; benevolence $22.73.

1892 — North East, Pa. June 7-8. Resolution No. 4 — " Resolved that it is the sense of this Convention that the sale of intoxicants as a beverage is a crime against God and man, and ought to be prohibited by law, and this applies especially to the Columbian Exposition grounds at Chicago ". Fredonia reported — average attendance 121; benevolence $23.16.

1893 — Mayville June 6-7. Fredonia reported — Superintendent F. S. Lyon; average attendance 114; benevolence $43.66.

1894 — Frewsburg June 4-5. Wednesday afternoon there were two discussions: — " How to kill the Sunday School " led by Rev. A. Knight. " How to help the Sunday School " led by Rev. C. Boorman. Fredonia reported E. J. Crissey Supt., average attendance 125; cost of support of S. S., $80.00.

1895 — The Twenty-eighth Session of the Chautauqua Baptist Sunday School Convention, and the First session of the Baptist Young Peoples Societies met at Forestville June 13-14. Fredonia reported — Supt.

Charles L. Goulding; Officers and Teachers 22; Scholars 184; support of School $60.63.

1896 — Convention met in Jamestown June 2-3. Wednesday at 10:30. Rev. G. O. King of Fredonia, gave an address, " The Sunday School — Its Objects ". Fredonia reported — Superintendent Charles O. Mason; united with the Church 9; cost of support of School $58.00.

1897 — Westfield June 1-2. Fredonia reported — Cost of support of School $61.57 benevolence $82.19; united with the Church 16.

1898 — Brocton June 7-8. Passed resolutions against " Legalized liquor traffic," against " Sunday excursions, bicycle riding for pleasure on the Sabbath," against " Celeron as a place of resort for pic-nics or excursions ". Fredonia reported —Superintendent Charles O. Mason.

1899 — Randolph June 6-7. President Rev. A. D. Bush, Secretary Anna L. Crissey. Fredonia reported — Charles O. Mason Superintendent; Officers and Teachers 27; scholars 246. Cost of School $86.64; benevolence $30.60.

1900 — Busti, N. Y. June 5-6. Address " How can we induce our young men to stay in the Sunday School "—Rev. Ernest Knight. Address — " How can we interest our Sunday Schools in Missions " Miss Kate Knight.

Fredonia reported — cost of support $116.48; benevolence $44.86.

1901 — Ripley June 4-5. Address "The importance of the practical as well as the theoretical in teaching the lesson" Rev. D. L. Jamison of Fredonia. Officers and teachers 20; scholars 240; average attendance 145; benevolence $41.70.

1902 — Stockton June 3-4. It was at this meeting decided to hold the next annual meeting in conjunction with the meeting of the Chautauqua Baptist Association.

This decision closed the June series of Separate Sunday School Conventions which for thirty-five years had been uniformly well attended and of interest. In 1903 C. O. Mason was Superintendent.

For the five years 1904-1908 Mr. C. L. Goulding has been the Superintendent. For 1907 Fredonia Baptist SS reports — Teachers 22; Scholars 288; average attendance 170; expenses $142.80; number united with Church 8. Benevolence $35.31.

# THE FREDONIA BAPTIST SUNDAY SCHOOL

REPORT OF SECRETARY AND TREASURER — MAY 16, 1908

Superintendent, Charles L. Goulding,
Assistant Superintendent, O. W. Fargo,
Secretary and Treasurer, Edith I. Lewis.

OUR Sunday School is in a very prosperous condition. The school is graded and there are three organized Bible Classes: — The Baracca, for young men; teacher, Miss Mary Cranston. The Philatha, for young women, taught by Miss Elizabeth Lyon. The Berean, for both sexes, taught by Mrs. J. J. Keyes. The Bereans have a total membership of 60.

A large Bible class for older people is taught by Dr. C. E. Smith.

The Intermediate department consists of ten fine classes — five girls and five boys, which are taught respectively by: —

| GIRLS CLASSES | BOYS CLASSES |
|---|---|
| Mrs. Carrie Flint | Miss Alice Munger |
| Mrs. G. O. King | Mr. O. W. Fargo |
| Mrs. O. W. Fargo | Mr. Oscar Smith |
| Mrs. C. L. Goulding | Miss Amelia Spencer |
| Miss Frances Sadon | Mr. Thomas Vidal |

Twelve from this department, decided recently, to follow their Lord in baptism.

The Primary department is under the supervision of Miss Hattie E. Blood. She has five assistant teachers:—

Miss Mabel Slaght — Miss Gladys Gibbs
Miss Julia Winchester — Mrs. Merritt J. Winchester
Miss Alice Sardeson

The Home department has an enrollment of forty. Mrs. Dr. F. B. Palmer is Superintendent. A Cradle Roll has recently been organised, so that the children, too young to attend Sunday School, may nevertheless, know something about it.

We observe Rally Day and Children's Day with appropriate exercises and this year, we observed Decision Day, having with us, on that day, Rev. G. Frank Johnson, pastor-at-large of the Association.

Union teacher's meetings, conducted by Dr. F. B. Palmer, are held each week, with the Methodist and Presbyterian teachers.

During the year, the pastor organized what is known as the " Go to church Club ". The requirements for membership are that the scholar attend twelve church services during the quarter, either morning or evening. At the end of the quarter, a social time is in order, to which only the members are entitled to go. Two of these socials have already been given, and were very enjoyable affairs.

The last quarter in 1906, a method of inter-

esting the children in regular attendance at Sunday School, was introduced. This is the giving of a pin to each child who comes every Sunday during the quarter. The pin to be worn that quarter and exchanged for one of a better quality, at the end of the quarter if the child does not miss a Sunday. The last pin, a solid gold one, is given at the end of six quarters and may be kept. This method has proved very successful.

At present there are twenty five officers and teachers, and 295 scholars enrolled.

The average attendance since Jan. 1, 1908, has been 199.

TREASURER'S REPORT, APRIL 1, 1908

| RECEIPTS | | DISBURSEMENTS | |
|---|---|---|---|
| Sunday Collections, | $168.11 | Supplies, . . . | $124.26 |
| Home Department, | 7.84 | Xmas and Picnic, | 48.75 |
| Other sources, . . | 63.68 | Benevolences, . . | 62.00 |
| | | State and County Conventions, . | 4.00 |
| | | Bal., Apr. 1, 1908, | .62 |
| | $239.63 | | $239.63 |

EDITH IRMA LEWIS,
Secretary and Treasurer.

## HISTORY OF BAPTIST ASSOCIATIONS

THE Fredonia Church has been connected with four Associations — namely:

1810-1822 — Holland Purchase Baptist Association.

1823-1847 — Chautauqua Baptist Association.

1848-1878 — Erie Baptist Association.

1879-1908 — Chautauqua Baptist Association.

In 1839 the first (or old) Chautauqua Association was divided, a part taking the name of the Harmony Association.

In the minutes, 1838, of the Chautauqua Association it says — "Heard the report of the committee appointed at the last session. The Committee recommend a division of this body, making Chautauqua Lake the line leaving Jamestown, Mayville and Westfield in the west part, — adopted."

### HOLLAND PURCHASE ASSOCIATION

This was organized in 1810. The first published minutes were in 1812. The name was "Holland Purchase Baptist Conference" until 1817 when it was changed to Holland Purchase Baptist Association. The earliest minutes we have found were for 1815 when the meeting was in Hamburg, N. Y.

S. S. CRISSEY

Thirteen churches were represented with only two ministers present and a membership of 402. The circular letter says — " We desire to return thanks to the great Author of our Spirits, that allowed to meet in peace, and that encouraging intelligence is received from most of our churches".

The history (1867) of the Harmony Association says: — " The territory now embraced within the bounds of the Harmony, Erie, Cattaraugus, Allegany, Genesee, Genesee River and parts of Livingston and Niagara Associations were originally all within the limits of the Holland Purchase Baptist Association".

### THE CHAUTAUQUA ASSOCIATION

The Chautauqua association was organized in 1823, with seventeen churches, eight ordained ministers and a total membership of 808. The association met at Laona, then the 2nd Baptist Church of Pomfret. Elisha Tucker D. D. was chosen Moderator and Nathaniel Crosby, Clerk.

### HARMONY ASSOCIATION

The Harmony Association was organized in 1839, the first session being held at Busti, N. Y. There were twenty churches, seventeen ordained ministers and a total membership of 1419.

The church having the largest membership was Mayville, 206, the second largest Panama, 192.

Rev. Orrin Dodge was chosen Moderator and A. Chapin, Clerk, J. C. Breed Assistant Clerk, J. B. Burrows, Treasurer.

### THE ERIE BAPTIST ASSOCIATION

The Erie Baptist Association was organized at Forestville Sept. 5-7-1848. It was composed of the union of the churches left in the Chautauqua body, after the organization of the Harmony Association with the churches composing the Connewango Association. Fourteen churches were represented namely: Cassadaga, Cherry Creek, Clear Creek, Dayton, Ellery, Forestville, 1st Hanover, 2nd Hanover, Leon, Poland, 1st Perrysburg, Randolph, Sinclairville, 2nd Stockton. The churches of 1st Pomfret, Sheridan and Laona joined the association in 1849.

### THE (PRESENT) CHAUTAUQUA ASSOCIATION

Was formed in 1879 at Point Chautauqua of the united Erie and Harmony Associations. Harmony had fourteen churches and Erie, 17 churches. The total membership of the two bodies being 2814 with twenty-six pastors.

# MEETINGS CHAUTAUQUA BAPTIST ASSOCIATION

## 1823-1847

| DATE | PLACE | MODERATOR |
|---|---|---|
| 1823. | Laona, N. Y., | Rev. Elisha Tucker, D. D. |
| 1824. | Fredonia, N. Y., | Rev. Chas. LaHatt |
| 1825. | Gibbonsville, Pa., | Rev. Elisha Tucker, D. D. |
| 1826. | Stockton, N. Y., | Rev. Elisha Tucker, D. D. |
| 1827. | Forestville, N. Y., | Rev. Elisha Tucker, D. D. |
| 1828. | Fredonia, N. Y., | Rev. Washington Winsor |
| 1829. | Forestville, N. Y., | Rev. Washington Winsor |
| 1830. | Carroll, N. Y., | Rev. Chas. LaHatt |
| 1831. | Laona, N. Y., | Rev. Chas. LaHatt |
| 1832. | Portland, N. Y., | Rev. Ebenezer Harrington |
| 1833. | Stockton, N. Y., | Rev. Joseph W. Sawyer |
| 1834. | Ashville, N. Y., | Rev. Joseph W. Sawyer |
| 1835. | Mayville, N. Y., | |
| 1836. | Harmony, N. Y., | Rev. Joseph W. Sawyer |
| 1837. | Forestville, N. Y., | Rev. B. U. Leach |
| 1838. | Fredonia, N. Y., | Rev. Washington Winsor |
| 1839. | Leon, N. Y., | |
| 1840. | Sinclairville, N. Y., | Rev. J. Scofield |
| 1841. | Stockton, N. Y., | Rev. Alonzo Frink |
| 1842. | Forestville, N. Y., | Rev. J. Johnson |
| 1843. | Clear Creek, N. Y., | Rev. A. Frink |
| 1844. | | |
| 1845. | Silver Creek, N. Y., | Rev. J. C. Allison |
| 1846. | | |
| 1847. | Fredonia, N. Y., | Rev. S. P. Way |

# MEETINGS CHAUTAUQUA BAPTIST ASSOCIATION

## COMBINED ERIE AND HARMONY

| DATE | PLACE | MODERATOR |
|---|---|---|
| 1880. | Point Chautauqua, N. Y., | Rev. Wm. P. Decker |
| 1881. | Point Chautauqua, N. Y., | Rev. C. B. Parsons |
| 1882. | Point Chautauqua, N. Y., | Rev. I. Child |
| 1883. | Point Chautauqua, N. Y., | Rev. R. Harvey |
| 1884. | Point Chautauqua, N. Y., | Rev. A. LeRoy |
| 1885. | Forestville, N. Y., | Rev. Thomas Seyse |
| 1886. | Panama, N. Y., | Dea. G. W. Griffin |
| 1887. | Jamestown, N. Y., | Rev. A. M. Tennant |
| 1888. | Brocton, N. Y., | Rev. Alexander MacGowan |
| 1889. | Cherry Creek, N. Y., | Rev. J. H. Miller |
| 1890. | Fredonia, N. Y., | Rev. B. E. Hillman |
| 1891. | Forestville, N. Y., | Rev. A. E. Waffle, D. D. |
| 1892. | Jamestown, N. Y., | Rev. A. D. Bush |
| 1893. | Ripley, N. Y., | Rev. C. E. Smith, D. D. |
| 1894. | Busti, N. Y., | Rev. H. N. Cornish |
| 1895. | Randolph, N. Y., | Rev. J. S. Blandin |
| 1896. | Panama, N. Y., | Rev. T. P. Poate |
| 1897. | Findley's Lake, N. Y., | Rev. A. M. Tennant |
| 1898. | Stockton, N. Y., | Rev. W. P. Hellings |
| 1899. | Cherry Creek, N. Y., | Rev. A. D. Bush |
| 1900. | Frewsburg, N. Y., | Rev. Dr. F. B. Palmer |
| 1901. | Brocton, N. Y., | Rev. Dr. F. B. Palmer |
| 1902. | Fredonia, N. Y., | Rev. A. R. Spencer |
| 1903. | Forestville, N. Y., | Rev. D. L. Jamison |
| 1904. | Jamestown, N. Y., | Geo. R. Butts |
| 1905. | Westfield, N. Y., | Rev. A. A. Reed |
| 1906. | Cherry Creek, N. Y., | Rev. W. J. Ford, Ph. D. |
| 1907. | Dunkirk, N. Y., | Rev. D. L. Martin |

# ORGANIZATION OF BAPTIST CHURCHES

| NAME OF CHURCH | WHEN ORGANIZED | FIRST PASTOR |
|---|---|---|
| Chautauqua (Olivet), | October 10, 1808, | Edman Jones |
| Fredonia, | October 20, 1808, | Joy Handy |
| Nashville, | 1811, | James Bennett |
| Ellery Center, | March 8, 1817, | Asa Turner |
| Stockton, | March 12, 1817, | Ebenezer Smith |
| Panama, | May 14, 1817, | Simeon Powers |
| Forestville, | December 13, 1817, | James Bennett |
| Busti, | August 30, 1819, | Paul Davis |
| Brocton, | September 20, 1819, | |
| Mayville, | 1820, | Asa Turner |
| Ripley, | 1826, | |
| Sherman, | August 29, 1827, | Orange Spencer |
| Ashville, | 1828, | |
| Clymer, | February, 1829, | Samuel Alvord |
| Farmington, Pa., | February 21, 1831, | Nelson Gage |
| Westfield, | May 10, 1831, | Chas. LaHatt |
| Harbor Creek, Pa., | 1831 or 1832, | Orange Spencer |
| Jamestown, | May 24, 1832, | David Bernard |
| North Harmony, | April 6, 1833, | Wm. Butts |
| Frewsburg, | 1838, | A. Stone |
| West Portland, | June 22, 1842, | Chas. LaHatt |
| North East, | 1858, | |
| Cassadaga, | 1834, | |
| Cherry Creek, | 1831, | |
| Findley Lake, | 1865, | |
| Jamestown (Swedish), | 1884, | |
| Jamestown (Calvary), | 1902, | D. H. Denison |
| Falconer, | 1906, | G. Frank Johnson |

# FREDONIA BAPTIST CHURCH

## MEMBERSHIP STATISTICS

| Years | Received by Baptism | Received by Letter | Received by Experience | Dismissed by Letter | Dropped | Died | Present Number |
|---|---|---|---|---|---|---|---|
| 1822 | .. | 7 | .. | 10 | .. | .. | 63 |
| 1823 | .. | .. | .. | .. | .. | .. | ... |
| 1824 | 5 | 7 | .. | 4 | 2 | 3 | 169 |
| 1825 | 2 | 10 | .. | 3 | 2 | .. | ... |
| 1826 | 2 | 5 | .. | 6 | 2 | .. | 123 |
| 1827 | 15 | 20 | 2 | 5 | 2 | .. | 153 |
| 1828 | 1 | 12 | .. | 2 | .. | .. | 166 |
| 1829 | 5 | 7 | .. | 4 | 2 | 3 | 169 |
| 1830 | 10 | 7 | 1 | 8 | 2 | .. | 176 |
| 1831 | .. | .. | .. | .. | .. | .. | ... |
| 1832 | .. | 1 | .. | 3 | 1 | .. | 80 |
| 1833 | .. | 3 | 1 | 15 | .. | .. | 69 |
| 1834 | 56 | 14 | .. | 14 | 1 | .. | 207 |
| 1835 | .. | .. | .. | .. | .. | .. | ... |
| 1836 | 5 | 18 | .. | 11 | .. | 1 | 227 |
| 1837 | 93 | 34 | 1 | 28 | 2 | 3 | 322 |
| 1838 | 54 | 26 | .. | 50 | 4 | 2 | 346 |
| 1849 | .. | .. | .. | .. | .. | .. | 210 |
| 1850 | 5 | 13 | .. | 14 | 17 | 2 | 195 |
| 1851 | 3 | 8 | .. | 6 | .. | 5 | 195 |
| 1852 | 65 | 11 | 3 | 18 | .. | 3 | 252 |
| 1853 | 1 | 17 | .. | 21 | .. | 6 | 248 |
| 1854 | 1 | 8 | 2 | 4 | 1 | 5 | 244 |
| 1855 | .. | 12 | .. | 19 | 1 | 1 | 235 |
| 1856 | .. | .. | .. | .. | .. | .. | ... |
| 1857 | .. | .. | .. | .. | .. | .. | ... |
| 1858 | 61 | 19 | 6 | 9 | .. | 5 | 273 |
| 1859 | 1 | 13 | 1 | 16 | 3 | 3 | 264 |
| 1860 | 2 | 14 | .. | 13 | .. | 7 | 260 |
| 1861 | 3 | 10 | .. | 12 | 6 | 4 | 250 |
| 1862 | 3 | 9 | .. | 4 | .. | 7 | 251 |
| 1863 | 2 | 3 | 1 | 16 | .. | 3 | 238 |
| 1864 | 26 | 17 | 2 | 17 | 4 | 4 | 258 |
| 1865 | .. | 6 | 1 | 20 | 3 | 5 | 237 |
| 1866 | 9 | 13 | .. | 15 | 3 | 3 | 238 |
| 1867 | 31 | 14 | 5 | 9 | 1 | 5 | 273 |
| 1868 | 3 | 4 | .. | 7 | 1 | 10 | 262 |
| 1869 | 13 | 5 | 2 | 14 | 1 | 7 | 256 |
| 1870 | .. | 13 | .. | 11 | 1 | 3 | 254 |
| 1871 | 6 | 6 | 2 | 4 | .. | 3 | 263 |
| 1872 | 12 | 5 | 1 | 5 | 2 | 5 | 269 |

# FREDONIA BAPTIST CHURCH

## MEMBERSHIP STATISTICS — CONTINUED

| Years | Received by Baptism | Received by Letter | Received by Experience | Dismissed by Letter | Dropped | Died | Present Number |
|---|---|---|---|---|---|---|---|
| 1873 | 4 | 16 | .. | 6 | .. | 11 | 272 |
| 1874 | 24 | 7 | .. | 1 | .. | 5 | 297 |
| 1875 | 6 | 5 | .. | 7 | .. | 3 | 298 |
| 1876 | 5 | 5 | 2 | 8 | 1 | 1 | 300 |
| 1877 | 8 | 9 | 2 | 15 | .. | .. | 304 |
| 1878 | 11 | 6 | 3 | 5 | .. | 7 | 312 |
| 1879 | 3 | 1 | 2 | 9 | 1 | 4 | 304 |
| 1880 | 6 | 3 | 1 | 7 | 37 | 5 | 265 |
| 1881 | 5 | 7 | .. | 7 | 3 | 7 | 260 |
| 1882 | 10 | 5 | .. | 11 | .. | 4 | 258 |
| 1883 | 5 | 8 | 1 | 5 | 1 | 7 | 259 |
| 1884 | 21 | 1 | 1 | 3 | .. | 5 | 274 |
| 1885 | 3 | 14 | 1 | 15 | .. | 5 | 272 |
| 1886 | 35 | 18 | .. | 12 | .. | 1 | 312 |
| 1887 | 2 | 8 | 1 | 6 | 2 | 4 | 311 |
| 1888 | 4 | 7 | .. | 13 | 2 | 5 | 302 |
| 1889 | 2 | 8 | .. | 6 | .. | 5 | 301 |
| 1890 | 4 | 4 | .. | 9 | 9 | 4 | 288 |
| 1891 | 2 | 4 | .. | 7 | .. | 5 | 281 |
| 1892 | .. | 14 | .. | 5 | 3 | 9 | 278 |
| 1893 | 31 | 9 | .. | 3 | 4 | 3 | 303 |
| 1894 | 4 | 6 | .. | 3 | .. | 4 | 308 |
| 1895 | 5 | 2 | 1 | 8 | 1 | 6 | 302 |
| 1896 | 11 | 9 | 3 | .. | .. | 4 | 316 |
| 1897 | 17 | 7 | .. | 5 | .. | 2 | 331 |
| 1898 | 1 | 2 | 2 | 7 | .. | 5 | 324 |
| 1899 | 3 | 4 | 1 | 8 | 14 | 8 | 304 |
| 1900 | 13 | 6 | .. | 6 | .. | 2 | 314 |
| 1901 | 40 | 5 | 2 | 13 | 3 | 7 | 338 |
| 1902 | 25 | 12 | 3 | 15 | 8 | 4 | 345 |
| 1903 | 19 | 11 | 4 | 4 | .. | 1 | 370 |
| 1904 | 8 | 16 | 6 | 4 | .. | 13 | 383 |
| 1905 | 30 | 10 | 3 | 14 | 3 | 2 | 408 |
| 1906 | 9 | | .. | 19 | .. | 7 | 391 |
| 1907 | 8 | 16 | 1 | 9 | 6 | 8 | 393 |

NOTE.—The dates given above are for the Association year—from August to August—for example: for 1897, the year is from August 1896, to August 1897.

# FREDONIA CHURCHES OF OTHER DENOMINATIONS

DATE OF ORGANIZATION; CONSTITUENT MEMBERS; FIRST PASTOR

## FIRST PRESBYTERIAN CHURCH

This Church was organized Saturday Sept. 29, 1810. The place is said to have been the house of Asa French on the West Hill. The constituent members were: — Benjamine Barnes, Israel Loomis, Isaac Barnes, Samuel Marsh, Norman Goodwin, Asa French, Mark Stacey, Phoebe Risley, Hannah Loomis, Jane French, Lucina Goodrich, Persis Chadwick. Rev. John Spencer was pastor 1810-1817.

## TRINITY CHURCH

Organized Aug 1 1822. Gen. Elijah Risley presiding. Meeting opened with prayer by Elder Bailey, a Christian minister. Title " Trinity Church " proposed by Watts Wilson.

The first Vestry: — Wardens; — Michael Hinman, Watts Wilson.

Vestrymen: — Mr. Bartholomew, John Crane, Benjamin Douglas, Phillip Fellows, Nathan Hempstead, Joseph G. Hermance, Jacob Houghton, Abiram Orton, Gen. Elijah Risley, Joseph Rood, Israel Smith, Leverett Todd.

The first service: — July 7th 1822. Rev. Messrs. Babcock, of Buffalo, and Benjamine Dorr of Lansingburg officiating.

First Rector, elect: — Sep 5 1822. Rev. Alanson W. Welton, of Detroit, called. Accepted, but died before taking charge.

Admitted to Diocese of New York Oct 15 1822.

The First Rector: — About Sept 1823, the Rev. David Brown.

### METHODIST EPISCOPAL CHURCH

*(Historical Record by Rev. J. Boyd Espy)*

In 1805 the First Methodist Episcopal itinerant made his appearance in Fredonia, N. Y. In 1811 Rev. Elijah Metcalf appointed preacher in charge of Chautauqua Circuit, organized a Class as part of the Ohio Conference. The members constituting this Society were: Justus Hinman and wife, Daniel Gould and wife, William Ensign and wife, Jeremiah Baldwin and wife and a few others. In 1812 Benjamin Paddock was appointed pastor.

### FREE METHODIST CHURCH

Incorporated in 1880. Constituent members: — Curtis Davis, William Corwin, Elizabeth Corwin, Martha Aldrich, Mary Armstrong, William Cairnes, John Akin, Mrs. John Akin, Dell Akin, Jennie Akin, John Munger.

First Trustees: — William Corwin, John Akin, William Cairnes.

First Pastor: — Rev. W. W. Brown.

Church on Free Street.

### GERMANIA EVANGELICAL LUTHERAN ZION CHURCH

Incorporated Nov. 15 1887. Church (on Houghton Street) dedicated May 27 1888.

Constituent members: — Frederick Ehmke, Frederick Sahloff, Henrich Gollnitz, Earl Luck, Hellmut Luck, Henrich Moller, Ludwig Sahloff, Carl Dankert, William Steitz, August Bredlow, William Griese, Christian Wassmund.

First Pastor: — William Broacker.

### CHURCH OF CHRIST

Date Dec 7 1879. First Pastor Rev. L. S. Brown.

Constituent members: — Mrs. Josie G. Brown, George W. Lewis, David Ransom, James Fuller, David N. Thayer, George W. Briggs, John Jackson, Mrs. G. W. Briggs, Joel N. Straight and Mrs. Joel N. Straight and eight others.

Church, corner of Free and Day Streets.

## MISSIONS

Rev. Adoniram Judson and his wife Ann H. Judson, on February 19, 1812 sailed from Salem, Mass. in the " Caravan " Capt. Hurd, and arrived at Rangoon, July 13, 1813. This event marks the beginning of Baptist missions in Burma. From the first, the interest in this mission, on the part of Baptist churches in this section was spontaneous and intense. The records do not show the gifts of the individual churches, but the result of the missionary collections, taken at the Annual meetings of the Associations are given.

In 1825 the 1st Pomfret Church and Society reported that their collections went for the aid of three young brethren, whom they had licensed to preach and who were in the Hamilton Theological Seminary.

At the meeting of the Association, 1826, held in Stockton, we find this record: — Resolved — That Elder Jairus Handy deliver a missionary discourse to-morrow morning at 10 o'clock; and that a collection be taken to be equally divided between the Burman Mission and the " Carey Station " under the superintendence of Br. McCoy. This last was a home mission among the Ottawas.

The discourse was from the text — "Who hath despised the day of small things", and the collection was $9.63.

In 1827 the collection following the missionary discourse was $17.08.

In 1828 the collection for the Carey Station was $19.96, and the collection for the Burman mission $10.08.

In 1829 collection for Carey Station $3.79; collection for Burman mission $10.94.

At the meeting at Ashville 1834, the record is: — "Agreeable to appointment yesterday, Rev. J. D. Cole delivered a sermon from Psalm 4: 3. "But know that the Lord hath set apart, him that is Godly, for himself". After which a collection of $23.48, two Buckles, two pair Earrings, and two Finger Rings were taken for the Home Mission. At the same meeting, a sister gave one string Gold Beads.

In 1849, the year after the re-union of the Fredonia Church, the total benevolence of the Erie Association, was $359.72. Fredonia gave $144.63. Four years later, in 1853, the amount for the Association $501.81. Fredonia gave $199.50.

In 1879 Total benevolence for the Erie Association $829.57. Fredonia, $270.60. For the same year, total benevolence of the Har-

mony Association $525.26; Jamestown $139.-25; Panama $134.54.

A noteworthy feature in the missionary work of the Fredonia Church, as it is of nearly all the churches, is the part taken by Women's Missionary Societies.

The Woman's Missionary Society of the Chautauqua Baptist Association was organized in 1898. It was not until 1900 that the minutes of the Annual Meeting were published. The third annual meeting was held at Forestville, May 1, 1900. The society convened at 2 P. M. and was called to order by Mrs. F. B. Palmer of Fredonia. Miss Kate Knight, Burma, gave an address — "Some of my experiences as a missionary."

The fourth annual meeting was held at Cherry Creek, May 14, 1901. Committee on nominations reported — Foreign Missionary, President, Mrs. Cornell, Fredonia; Vice President, Mrs. Palmer; Home Missions, President Mrs. Spencer, Forestville; Vice President, Mrs. Davis, Forestville; Recording Sec'y, Miss Morian, Cherry Creek; Treasurer, Miss Carrie Dixon, Jamestown.

In 1903 the May meeting of the Missionary Society, and also of the Sunday School Convention, were omitted and the Societies met with the Association at Forestville, August 25 — 26 — 27. The leading mis-

sionary contributions of the Fredonia Church, including all departments, were — State Missions, $71.12; Home Missions, $202.12; Foreign Missions, $242.70.

April 1, 1905 — Report of Woman's Mission Circle, by Mrs. Harriet Daniels. Have sustained monthly meetings, with an average attendance of twelve. Have been studying about Japan. The Society has raised for foreign missions, $48.81; for home missions, $80.70; and goods valued at $179.75.

### REV. CYRUS A. CHILCOTT

Cyrus A. Chilcott attended the Fredonia Academy, and later was in Rochester University. In April 1864, he received an appointment as Missionary to Siam. He was ordained in Fredonia, N. Y., July 20, 1864; sailed from New York, August 13, 1864.

Dr. Wm. Dean, founder of the Bangkok Mission, was present at the ordination.

At the Missionary Jubilee of the American Baptist Missionary Union, held in Philadelphia, May, 1864, Mr. Chilcott said: — "Here in the presence of this large, already wearied, but patient congregation, surrounded by these venerable fathers in Israel, whose silvery locks, attest the long years of their faithful services, in the cause of Christ, and whose experience so richly qualifies them to

speak to our edification. I find that I, almost a novice, in this work, have little claim upon a moment of your valuable time. I simply stand here as one of the least among all the prophets, and rejoice in the prospect of soon being permitted to visit heathen lands, and there repeat the story of the Cross, in the ears of those who have never yet been gladdened by even so much as the name of Jesus. May your prayers accompany me." — " Died, at the Baptist Mission at Bangkok, Siam, Dec. 30, 1865, Rev. Cyrus A. Chilcott in the 30th year of his age".

### REVIVALS AND BAPTISMS

" Down to the sacred wave,
The Lord of Life was led,
And he who came, our souls to save,
In Jordan bowed his head.

It was a Sunday in June and there was to be a baptism by the Fredonia Baptist Church. So perfect were the conditions of weather and the roads, that it was decided to visit the Lake for administering the ordinance. The spot selected, was near the farm residence (of a member) lying between Point Gratiot and Van Buren. The spot and all the surroundings were ideal. The clean, gently shelving beach, the steady but not unpleasant inflowing waves

of the Lake, and when the choir began singing Wesley's incomparable hymn —

" Jesus lover of my soul,
" Let me to thy bosom fly,
" While the nearer waters roll,

there was a solemn and beautiful realism, rarely witnessed in an always impressive ordinance.

For the first fifty years and more, in its history, baptism was administered in the river, or nearby lakes of this County.

Baptisms follow revivals.

For five years, the baptismal record of the Fredonia Baptist Church, has exceeded 50 each year. The list is 1834-56; 1837-93; 1838-54; 1852-65; 1858-61.

If we take six year periods, the baptisms 1834-39, were 208. 1900-05 were 135.

In the Harmony Association, the year 1842 was remarkable for revivals. There were added by baptism — Jamestown 103;— Busti 79;— Clymer 84; West Portland 70; — Frewsburg 54.

### JOHN F. BISHOP

In March 1838 Rev. John F. Bishop received a call to the pastorate which was accepted. There was a revival that year and one of the largest additions by baptism in any year

REV. GEO. D. DOWNEY

in the history of the Church. After the division in 1839 he remained as pastor of the part of the church which worshiped in the meeting house and was active in pastoral and church work. We have not been able to get any account of his early life nor of his theological education. It is evident that Fredonia was not his first pastorate. His residence in Fredonia was on West Main street (West Hill). He is spoken of by old residents as a man of fine address and an able preacher. He remained as pastor until 1845.

In 1846 Rev. B. C. Willoughby became pastor of that part of the church.

In 1848 the unfortunate division of the church was happily settled. Each of the pastors resigned and in 1849 Rev. S. T. Griswold was called to the pastorate.

### GEORGE D. DOWNEY

Rev. Geo. D. Downey, a recent graduate from the Theological Seminary, received a call to the pastorate in 1861. A council of Ordination was called and he was ordained Thursday Oct. 24th. On October 13th the change was made from a sermon Sunday afternoon to an evening sermon. On the Thanksgiving following, Rev. Downey preached the sermon in the M. E. Church.

Rev. Downey's pastorate was very pleasant

but of short duration. On Sunday Feb 1st 1863 he preached his valedictory to a large congregation.

### REV. JAIRUS HANDY

Jairus Handy was born April 30, 1803. When his father, Rev. Joy Handy, in 1811, became pastor of the Fredonia Baptist Church, Jairus was a lad, eight years old. In early life, he gave evidence of unusual talent. Mr. Devillo A. White remembers him. Mr. White says that Jairus Handy entered his father's (Dr. S. White) office for the study of medicine. This was in the early twenties. In due time the young medical student was catechised as to his proficiency in medical studies. The result was a failure. "See here" said the kind hearted doctor, "I fear you are studying for the wrong profession. You ought to be a preacher, rather than a doctor." "A preacher," replied the astonished student, "why, I am not even a member of the church." Subsequent events justified Dr. White's conclusion. Jairus Handy was baptized June 1st, 1825. He took a short course of study (aided by the Fredonia Church) in Hamilton Theological Seminary and August 30th, 1826 was ordained as pastor of the Mayville Church. The history (1876) of the Mayville Church, says — "Elder LaHatt remained with the

church as pastor until September, 1826, when he was succeeded by Elder Jairus Handy, a young man from the Seminary at Hamilton, N. Y. During his pastorate, which continued for five years, the church was greatly blessed with many very valuable accessions. He established prayer meetings and caused the church to set apart days of fasting and prayer.

Elder Handy was a noble man, full of energy, fervent in prayer, walking before the world and the Church of God with uprightness. Long will his memory be cherished."

From Mayville, in the Fall of 1830, Rev. Handy went to Buffalo and a revival, with large accessions followed. He died Nov. 7th. 1831. The monument to his memory, in the East Main Street Cemetery, was erected by the Buffalo Church.

### REV. ALFRED HANDY

Alfred Handy was another of the sons of Elder Joy Handy to enter the sacred profession. With his brother Jairus, he was for a brief period in the Seminary at Hamilton. He was pastor of the church in Warren, Pa. 1843-44; of the Jamestown, N. Y. church, 1845-46. He was moderator of the Harmony Association at the Mayville session 1844, and was Moderator of the Erie Association, at the Forestville session, 1848.

Rev. C. N. Chandler began his labors as pastor Sunday Oct. 7, 1855. Rev. Chandler and wife Elizabeth D. Chandler brought letters from the church in Elmira N. Y.

There was a baptism the afternoon of his first Sabbath as pastor.

As the Fredonia Church was not represented during his pastorate in the Erie Association, no report of membership statistics is available. His labors with the church closed Nov. 30, 1856. At the covenant meeting preceding, letters of dismission were voted himself and Mrs. Chandler.

## ELIZABETH BOND

Elizabeth Bond was born in Kinderhook, N. Y., September 10th, 1797 and when two years removed with her parents to Sandy Hill, Washington County, N. Y. When ten years old, her mother died and she became housekeeper for the family. She attended school later in Troy.

In 1818, she came with her brother, William Bond to Dunkirk, then considered the far west. The journey then required 16 days.

March 4th, 1819 she was married to Adam Fink, who had come to Dunkirk in 1817 and was a skilled manufacturer of edge tools. His

blacksmith shop was at the northeast corner of Central Avenue and Third Street and his home occupied all the ground bounded by Central Avenue on the west, Third Street on the south, Washington Avenue on the east, and Second Street on the north. He cleared this ground with his own labor and with axes of his own manufacture. On this ground were his house, barn, orchard, and garden, the blacksmith shop, and a wheatfield.

He later removed to a farm in Bennett Road where both he and his wife died, he in his 90th year and she when 84. Their graves are in Forest Hill cemetery, surrounded by a beautiful evergreen hedge.

The marriage of Mr. and Mrs. Fink was the first within what are the limits of the Town of Dunkirk.

In 1822, Mrs. Fink became a member of the Baptist Church in Fredonia, where she was baptized in Fredonia when the Rev. Elisha Tucker was pastor of the Church in Fredonia. Upon the 5th of May 1830, she was one of 14 persons who constituted the First Baptist Church of Dunkirk. In her later years, she sometimes spoke with pleasure of the times when she used to walk on the corduroy road to attend the Baptist meeting in Fredonia and not feel it any hardship to do so. Upon such occasions, she sometimes carried a child, which

she gladly did rather than miss a covenant meeting.

Of her nine children, seven of whom reached manhood and womanhood, only one is living, Charles E. Fink of New York. Several grand children are living.

## IN THE DAYS OF THE CIVIL WAR

(*Diary of D. Barrell*)

1861 — April 11 — Intense anxiety about news from Charleston S. C. — Looks warlike.

— April 12 — Civil war commenced in Charleston. Fort Sumter attacked.

1865 — April 10 — The news of the surrender of Lee and his army to Gen. Grant yesterday P. M.— the whole land is in a blaze of rejoicing — Jubilee meeting in Concert Hall in evening.

1865 — April 13 — The papers filled with accounts of the rejoicing over the triumph of our army.— It is thought the war is virtually at an end.

1865 — Saturday April 15 — Oh, what strange, sad intelligence reaches us this morning! Our noble president Abraham Lincoln was assassinated last night — Shot at 10 o'clock last evening, died at 7½ o'clock this morning. Secretary Seward also stabbed at the same hour — but alive.

Sunday April 16 — A solemn mournful Sabbath. The weather cheerless, gloomy and our hearts still more so. Our church and others draped in mourning.

Mr. Seward still alive — assassin known but not arrested.

Wednesday April 19—Stores all closed until after the services for the funeral of our late President Lincoln, held at Washington at 12 o'clock. A union meeting held at Baptist Church at 12 M. Church crowded to overflowing.

Thursday April 20 — The body of President Lincoln in Buffalo to-day — Passed through Dunkirk in the night.

### EBER M. PETTIT

Dr. Eber M. Pettit was born in 1802. He died in 1885.

He was the son of Dr. James Pettit one of the pioneer settlers of Fredonia. For several years Dr. Pettit was the agent of the United States Government, in charge of the interests of the Indians of the Cattaraugus Reservation, and resided at Versailles. In 1861 or 2, he removed to Fredonia and became actively engaged in the manufacture and sale of a proprietary medicine.

The family at once became a valuable accession to the Baptist Church. While in Versailles the doctor had been Superintendent of a Sunday School. In Fredonia his daughter Mrs. D. R. Barker was the superintendent of the primary department. Mrs. Barker was a refined lovely Christian worker. Early in life

her daughter Dora united with the church by baptism.

Her husband was the founder and donor to the village of the Darwin R. Barker Public Library.

Dr. Pettit had abundant means and was a liberal supporter of the church expenses.

Dr. Pettit had most earnest and profound sympathies with the oppressed African race, and his personal work as conductor of the "underground-railroad" aiding fugitives from bondage on their way to Canada and freedom, is an important chapter in the career of an upright, God-fearing, noble man.

The Barker-Pettit home on Central Avenue was full of sunshine, beautiful with flowers, and in season and out, generous with hospitality.

Mrs. Euretta S. Pettit died in 1873.

Miss Dora Barker (Mrs. Arthur Boss) of Fredonia, Home Missions, Director of the Women's Missionary Society, made the annual report at the May meetings 1900-02 and after the time was changed, made the report as director, at the Associational Meetings 1903 to 1906 inclusive.

Dea. Horace P. Perrin of Fredonia, President, 1908 of the Chautauqua Baptist Association, and chairman of the committee on Centennial History, accompanied by Mrs. Perrin, made a visit to friends on the Pacific Coast, returning in June last.

In 1864 during the pastorate of Rev. Howard M. Jones, the Fredonia Baptist Sunday School undertook the support of a little rescued Chinese Slave girl in the girl's orphan school at Ningpo China. The girl to be named Mary Jones after the pastor's wife.

From an early period, the Fredonia Church has been highly favored by the presence and membership of clergymen, whose main life work has been in other fields.

We mention Rev. Pearson Crosby, Rev. W. H. Husted, Rev. A. Lull, Rev. G. O. King, Rev. J. J. Keyes. The last two named, are members of the committee on programmes, for Centennial week.

Dr. A. Wheelock and Rev. A. Kingsbury, ex-pastors, each, after having had other pastorates, returned to make, for some years, their home in Fredonia.

During the first three months of 1897 during the absence of the Pastor, the pulpit was supplied by Rev. G. O. King.

Dr. S. F. Smith, poet and preacher, made a pleasant visit to Fredonia and occupied the pulpit one Sabbath. This was during the pastorate of Rev. H. M. Jones, his son-in-law.

Harry Jones of Minneapolis, only son of Rev. H. M. Jones, was one of the speakers at the recent Oklahoma-City Convention. It is not improbable that he may be with us at our October Centennial.

The first Annual Banquet of the Baptist Married Men's Association was held in the Church parlors, Feb. 17, 1904. Covers were laid for fifty.

For the three months of March, April and May 1904, Rev. D. L. Jamison was voted leave of absence to visit the Holy Land. His first sermon, on his return was Sunday, June 19.

Pastors supplying the pulpit, other than resident ministers, during the absence of Rev. Jamison, were Rev. W. L. Durgan, Cuba, N. Y.; Rev. P. L. Powell, LeRoy, N. Y.; Rev. Robert Scott, Buffalo; Rev. T. G. Cass,

Dec. 10 — Rev. Eugene Haines of Cooperstown, N. Y.

Dec. 31 — Rev. ——— Babbitt of Buffalo, N. Y.

Jan. 7 — Rev. ——— Babbitt of Buffalo, N. Y.

Jan. 14-21 — Rev. S. A. Perrine of Trenton Jct., N. J.

At the church meeting Jan. 23, the record is " The church being unable to issue a call to any of the ministers who have supplied the pulpit ", voted that the committee continue their work.

NOTE — The vote at this meeting, does not include the name of Rev. Robert Scott of Buffalo, who declined to give his name for the pastorate of the church. Ed. — On invitation of the Committee, the pulpit was supplied Feb. 11 by Rev. M. J. Winchester of Elbridge, N. Y.

After the Prayer Meeting Feb. 15, the church gave Rev. M. J. Winchester an unanimous call to the pastorate, which was accepted. Rev. Winchester preached his first sermon as pastor, Sunday, April 1, 1906.

## DEACONS

| | |
|---|---|
| Zatta Cushing | 1813-1839 |
| Ebenezer Webster | 1816-1863 |
| Elijah Devine | 1816- |
| Nathaniel Crosby | 1821- |
| John Hamilton Sr | 1848 |
| Joel R. Parker | 1848-1862 |
| David Barrell | 1862-1888 |
| Thomas B. Sweet | 1862-1888 |
| Joel Traverse | 1862- |
| Samuel S. Crissey | 1862-1875 |
| Washington Crocker | 1866- |
| Eber M. Pettit | 1866-1885 |
| Horace P. Perrin | 1880-1908 |
| H. A. Buck | 1875-1892 |
| Dayton H. Morgan | 1886-1906 |
| Edward J. Crissey | 1886-1901 |
| P. S. West | 1897-1908 |
| G. E. Belden | 1897-1908 |
| W. T. Benjamine | 1901-1908 |
| Chas. L. Golding | 1901-1908 |
| George Cranston | 1906-1908 |
| Edson I. Wilcox | 1880-1908 |

## PRESENT OFFICERS

*Pastor*

Rev. Merritt J. Winchester

*Pastor Emeritus*

Rev. Charles E. Smith, D. D.

*Clerk*

Charles L. Goulding

*Treasurer*

Clinton O. Tarbox

*President Y. P. S. C. E.*

Charles Fargo

*President Men's Association*

R. C. Wells

*President Ladies' Aid Society*

Mrs. F. B. Palmer

*President Women's Missionary Society*

Mrs. Harriet Daniel

*Chorister*

H. J. Humpstone

*Organist*

Miss Grace Barmore

*Historian*

Samuel S. Crissey

*Trustees*

George W. Blood, Thos. Moran, Duane L. Sackett, Preston G. Cato, Marsena Munger, LeRoy S. Allnatt

*Supt. Sunday School*

Charles L. Goulding

*Asst. Supt. S. S.*

O. W. Fargo

*Deacons*

Horace P. Perrin, P. C. West, G. E. Belden,
W. T. Benjamin, Charles L. Goulding
George Cranston

*Committee Church History*

H. P. Perrin, O. W. Fargo, Chas. L.
Goulding, Mrs. Harriet Daniel,
S. S. Crissey

*Committee Programme Centennial Week*

Rev. M. J. Winchester, Rev. C. E. Smith, D. D.
Rev. G. O. King, Rev. J. J. Keyes, Dr. F. B. Palmer

## IN MEMORIAM

1870 — Esther Geer, Abigail G. Osborne, Walter R. Wilcox, John Champlin.

1871 — Lucy L. Lord, Edmund Hunt, John L. Kazer.

1872 — Cynthia Fisher, Mrs. Mariah T. Madison, Abbie Eaton, Mrs. Mary M. Parker, Wm. Porter.

1873 — Mrs. Amy Baldwin — 80; Mrs. Asenath Morrison, Maria Sisson, Mrs. Charlotte Green, Mrs. Lydia Barker, Mrs. Eliza Porter, Rev. Alonzo Wheelock D. D., Eliza Kapple, Mrs. Elizabeth Howes, Mrs. Euretta S. Pettit, Mrs. Belle Wright.

1874 — Mary L. Hart, Epenetus Winsor, Caroline McAllister, Angeline Parsons.

1875 — Mrs. C. H. Parsons, Mary Taylor, Rev. Charles Thompson — 80.

1876 — Mrs. A. Perrin.

1877 — None.

1878 — Rowland Porter, Mrs. Orpha Burritt, Mrs. Cordelia E. Stanley, Mrs. Harriet R. Wilcox, Elizabeth Moore, Charlotte Safford, Mrs. Polly Champlain Woodruff — 92.

1879 — C. E. Barclay, B. Merrill, Mrs. A. L. Matteson, Mrs. F. Rosseter.

1880 — Theron E. Van Scoter — 22; Mrs. E. Taylor.

1881 — Joseph Sweet, Chatfield H. Parsons, Lucy Geer, Sally Winsor, Artemas Perrin, Clarinda Barrell, Alice Thompson, widow of the late Rev. Charles Thompson.

1882 — Joseph Moir —70; Lorin Colburn — 87; Berton W. Crocker — 32; Anson Porter — 60.

1883 — Elisha Rossiter — 82; Mary A. Woodruff —60; Sarah Ann Haskin, Eliza W. Lewis — 62; Mary P. Smith, Elizabeth Bissell — 73; Angelina Martin, 50.

1884 — Elizabeth Hart — 30; Mariette Morrison 67; Lewis B. Grant 74; Phineas Gates — 83; Franc H. Lull — 27.

1885 — Mrs. Florette Shaver — 28; Mrs. Naomi Miller — 90; Mrs. Aurilla Draper — 75; Dea. Eber M. Pettit — 83; Mrs. Mary Wheelock — 47.

1886 — Mrs. Amanda R. Walker, — 83.

1887 — Helen E. Willard; Mrs. Julia F. Grant, Wm Higgins, Mathew Fuller — 65.

1888 — Dea. David Barrell, Harriet Osborne, Frances A. Sackett, Margaret Handy, Margaret Morian, Malinda Brown.

1889 — Richard Van Scoter, Hannah Porter, Minnie M. Berg, Emmiline Bond.

1890 — Roswell B. Morgan, Mary E. Van Scoter, Martha D. D. Martin, Joanna Gahm,

Laura N. Hart, Susan Rowe, Josie H. Dewitt.

1891 — Effie E. Hutchinson, Elizabeth M. Wheelock, Miranda M. Guild, Anna A. Damon, Lucy Payne.

1892 — A. Z. Madison — 89; Dea. H. A. Buck, 80; Mrs. Beulah J. Noble — 52; Timothy Starr — 90; Clarence S. Lewis — 46; Annie A. Reed — 32; Mrs. Irene A. Frazine — 67; E. T. Willard — 86.

1893 — Mrs. Maria Green — 74; Mrs. Roxy Morgan — 81; Mrs. Louisa Stephens —83; Rev. A. Kingsbury — 80; Mrs. Emily Daily — 74; Mrs. Mary Higgins — 69; Mrs. Charlotte Porter — 60.

1894 — Jerusha White — 93; Mrs. Nancy McClanathan — 83; Mrs. Mary Ann Gates — 84; Mrs. Mary Wright — 65.

1895 — Ida Jolls, Mary Ann Wright, Harriet M. Ellsworth, Evangeline K. Adams, Tabitha Eddy, Martha C. Bowdish.

1896 — Mrs. Harriet M. Ellsworth — 52; Mrs. Augusta H. Barmore — 67; Mary A. Draper — 58; Laura S. Wiggins — 78.

1897 — Jessica Allnot — 68; Eliza Willard — 66.

1898 — Will L. Adkin — 22; Mrs. Amanda Wilcox — 69; Pricilla Collins — 66; Mrs. Mary R. Crosby — 53; Mrs. Almira Webster — 84.

1899 — Mrs. Mary A. Kendall, Byron S. Clark — 49; Joel W. Parker 32; Mrs. Caroline Jones — 78; Darwin L. Shepard —58; Mrs. Malinda Grant — 72; Eleanor Crissey — 16; Mrs. Alice A. Kendall.

1900 — Mrs. H. A. Lyon — 70; Newton K. Crissey — 27.

1901 — Lydia Douglass — 19; Mrs. Willard Webster — 78; Mrs. Elizabeth Wilbur — 84; David S. Wright — 76; Mrs. Hannah Tefft, 91; Viola Ruland, Cordelia C. Bradford — 80.

1902 — Mrs. Julia Sackett — 36; Mrs. O. H. Buck — 85; Mrs. A. M. Gibbs — 81; Mrs. A. E. Clute — 66; Thomas Osborne — 68; Miss M. J. Morgan; Miss M. Bowdish.

1903 — Lavantia Goddard.

1904 — Dorliska Manley — 76; Miss Fannie A. Caryer; Mrs. Alice Harris — 68; Mrs. Cornelia Kingsbury — 84; Mrs. Elizabeth Sweet — 77; Henry A. Morrison — 70; Mrs. Rachel Morian — 75; Mrs. Emily B. Thompson — 73; Sobieski Burt — 91; Alonzo D. Lewis — 77; Mabel Van Daake — 16; Gresham Gibbs, Mrs. Katherine E. Straight — 33.

1905 — Mrs. Elizabeth Green — 72; Mrs. Clara Wheelock — 52; Mrs. Sophronia Webster — 85.

1906 — Daniel P. Topliff — 58; Mrs. Almena

S. Parker — 79; Isaac H. Damon — 85; Mrs. Hannah I. Edwards — 68; Eric A. Berg — 48; Mrs. Sabrie A. Kendall — 65; Prof. Franklin S. Lyon — 87.

1907 — Mrs. Susan Straight — 25; Mrs. Amanda D. Graham — 69; Richard T. Tunstall — 63; Elizabeth Roesch — 46; Mrs. Anna Lewis — 63; Mrs. Harriett DeWitt — 87; Mrs. Ellen Halligreen — 77; Mrs. Frederick Moir — 55; Mrs. Lydia A. Martin — 79.

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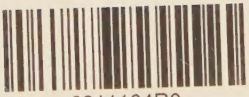


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